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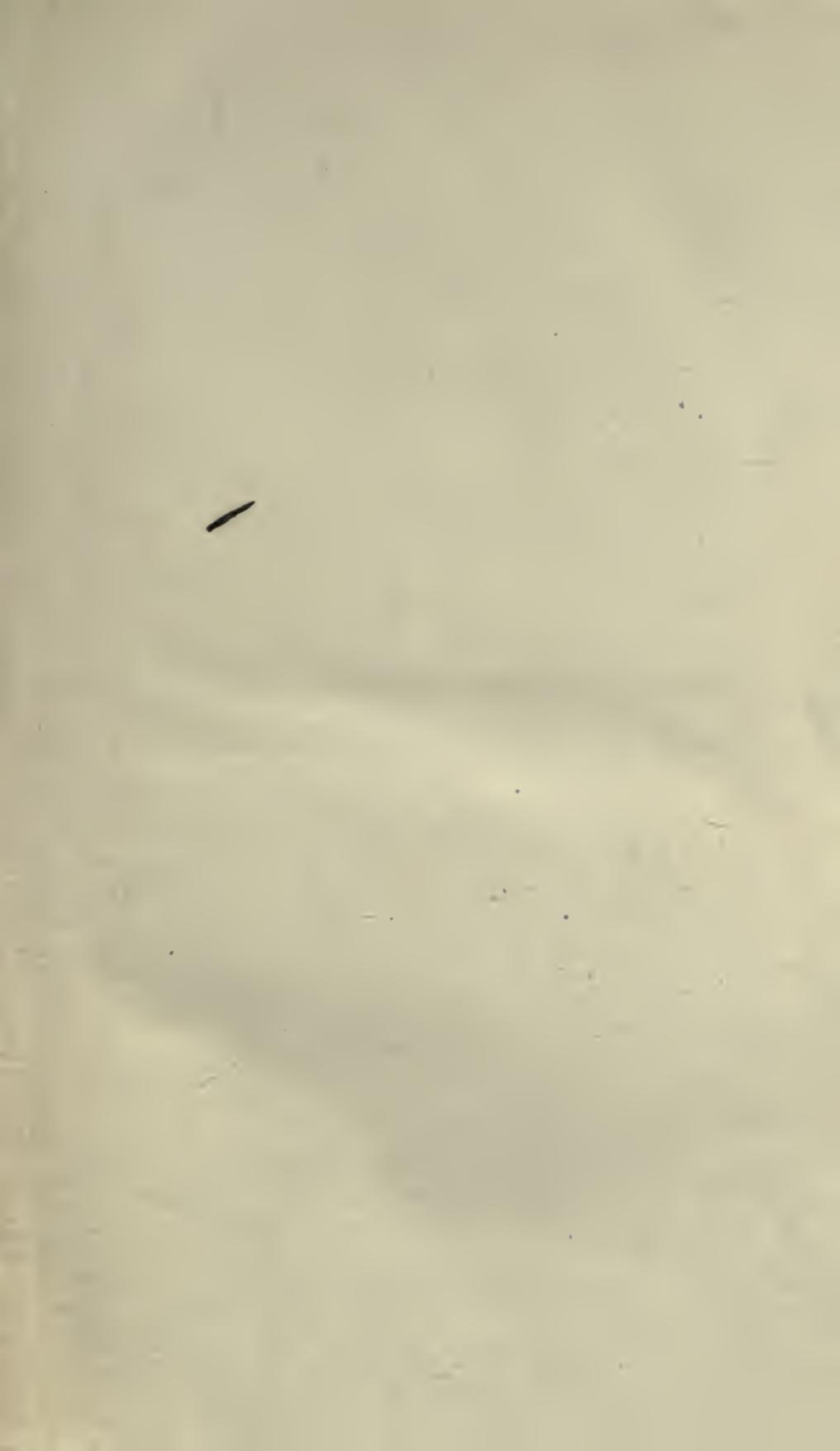


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ISRAEL:
OR
JACOB'S NEW NAME

A STUDY BY
EDWARD PAYSON Vining

Showing that the Meaning of the Name
And the Use of Cognate Words
Furnish Several Convincing Proofs
Of the Historicity of
The Biblical Record Concerning Him
And of the Early Date of
The Pentateuch

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“A man of brutishness does not see;
And a dullard does not discern;
In disturbers sprouting like grass,
And all evil-doers flourishing;
That [they are] to be silenced unto
eternity.

But Thou art on high forever, O
Lord:

For, lo, Thy foes, O Lord,
For, lo, Thy foes shall perish;
All evil-doers shall be scattered.”

Psalm xcii, 6-9.

PREFACE

The preparation of a series of articles for "Watchword and Truth" in regard to the nature and purposes of prayer, as these are described in the Scriptures, led to an examination of the passage rendered in our accepted version of the Bible:

"Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

A careful study of the exact meaning, and consequent applicability, of Jacob's new name involved a similar examination of the use and force of the cognate He-

brew words derived from its characteristic root SaR; and this in turn led to unexpected discoveries, of such importance that it seems desirable to make them known.

Two facts are evident at the first glance at the name; these being that its terminal syllable EL is the appellation of the Divinity, and that the remainder of the word is a shortened form of a verb in what is sometimes improperly called the future tense. The common opinion, that the meaning of the name is "Warrior of God," is therefore wholly inadmissible; for a verb cannot be properly translated by a noun. It is true that some eminent grammarians have invented a noun ISRaH to account for the first portion of the appellation; and to this creation of their fancy they have attributed the meaning "Warrior or soldier;" but this was merely the result of an effort to support a false rendering, which without it would have stood self-condemned. The

truth is, that no such noun is to be found in the Hebrew language, and that there is no reason to think that the alleged word ever had an actual existence.

Of late years there has, therefore, been a tendency to admit the verbal force of the first two syllables of the name; but this has been accompanied by the claim that the primary meaning of the verb is "to war," from which it has been softened into "to contend, or to strive"; this claim being supported by comparing it with an Arabic word of similar form, which is alleged to have the latter meaning. This was the view taken by our recent revisers.

The fact is, however, that the two verbs—Hebrew and Arabic—can not be considered cognate, without a violation of one of the most fundamental rules of philology; and that the Arabic word in question means "to wrangle," and is not in any way applicable to

physical strife. The Hebrew verb, moreover, has in it no thought of warfare, strife or contention of any kind.

It is shown in the course of this work, that its primary meaning is "to set in order, or to arrange." The usual method of setting a body of men in order is by means of a command given by their recognized leader, and such a command is frequently described in the English language as an "order." In precisely the same way, the Hebrew word which first meant "to order" (that is to say, "to set in order"), developed the secondary meaning "to order," that is to say, "to command."

The tense of the verbal portion of Jacob's new name regards the action as continuing or recurring—and, therefore, as not brought to an end. Hence, it is frequently employed to express a permanent condition, existing unchanged through past, present and future: a Hebrew

verb of this kind is therefore properly represented by its corresponding English verb in the present tense. Hence the plain and simple meaning of the name Israel is "God commands," or, giving the Jussive force to the shortened form of the verb, it may be translated "Let God command."

As soon as the true force of this appellation is recognized, it at once becomes evident that this was the name of a man, formed in the same way as some forty other personal names; and that it never could have become the designation of a body of people, otherwise than through their descent from an ancestor who was so called.

This fact immediately disposes of the skeptical theory that the history of Abraham, Isaac and Jacob is mythical, and that no such men ever existed.

Moreover, the study of the Hebrew words derived from the root SaR, which appears in the name

I-SRa-EL, led to the discovery that they present four additional proofs of the historicity and early date of the Pentateuch.

In brief, these are as follows: First, the noun SaR, "Commander," had a gradual growth of meaning, and was used in Genesis and the first chapters of Exodus in a sense in which it was never employed after the days of Moses. Second: the corresponding feminine noun SaRaH was in use at least as early as the times of Deborah; but Genesis has an archaic form SaRaI, which is necessarily much older. Third, the demand of the Semitic languages for triconsonantal stems for their verbs resulted in several different methods of forming such stems from biteral roots. In this case three different forms of what is essentially the same verb (for they all have the common meaning "to command") were developed from the root SaR. In Genesis we find the form SaRaH (similar to

that of the feminine noun), which occurs only in that book, except for a single case, in which Hosea quoted the word from Genesis, and then, fearing it would not be understood by the people for whom he wrote, repeated the statement in the dialect of his own day, using the form SWuR as its equivalent. This last-mentioned form seems to have been peculiar to the northern kingdom; and even there it died out of use soon afterward; so that thenceforth SaRaR was the form universally employed. He who in the face of facts like these contends that the Pentateuch, or any of the earlier documents from which it is alleged that the Book of Genesis was compiled, was written in Hosea's country, at or not long before his times, must indeed be blind and deaf to all evidence. Fourth, the form SaRaH was much older than SWuR; yet even the latter was so archaic that at the time of the return from Babylon it had be-

come entirely obsolete, and the wisest of the Hebrew scholars of that time did not understand its meaning. Hence, in each case of its occurrence, they attributed to it a different force from that which they assigned to it anywhere else: with the result that two important passages of the Bible have been grossly perverted from their real meaning, and have always been most dreadfully mistranslated.

It is to the exposition of the true meaning of these Biblical statements that the closing chapters of this little book are devoted.

The method herein employed, for determining the dates to which the various books of the Bible should be attributed, opens up a new field for research; and the important results following the careful study of a single Hebrew root indicate that a complete investigation of this nature must prove very fruitful.

As a single additional example, it may be noticed that the verb "to

laugh" (derisively or sportively) was written *TzaChaQ* in the Pentateuch; that in the Book of Judges it was once given that form, and once was written *SaChaQ*; and that this latter form universally prevailed thereafter.

From this fact the conclusion follows, that Isaac was given his name of *YiTzChaQ*, and that his history was written, not later than the time of the Judges; since at any later date his name would have been spelled *YiSChaQ*; a form in which it in fact appears in the one hundred and fifth Psalm, in Jeremiah and in Amos.

For detailed proof of the truth of the various statements herein made, and for further information upon the subject, the reader is referred to the chapters which follow.

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ISRAEL: OR JACOB'S NEW NAME

CHAPTER I.

Jacob's Conversion

Up to the time that Jacob crossed the river Jabbok, on his hasty flight from Paddan-aram to his own native land, one of the most distinctive features of his character was a lack of faith in God, combined with a shrewd cunning in scheming for his own welfare, regardless of the rights of others. Jehovah had assured Rebekah that, of the two peoples who should descend from her the elder should serve the younger; but this promise was not sufficient to satisfy either Jacob or his mother; so they formed

deep-laid plots to obtain for the younger son the rights of the first-born, and resorted, not only to hardness and keenness in bargaining, but also to deceit and falsehood.

When fleeing from his father's home, to escape from his brother's wrath, Jehovah appeared to him, and promised to keep him whithersoever he went; but this again did not prevent him from resorting to cunning devices of his own to get the best of his father-in-law. As this resulted in alienation of heart, the Lord commanded Jacob to return to his native land; and to the promise previously given, that Jacob and his seed should possess the land, and that he should be kept, the further assurance, "I will be with thee," was added. But Jacob's heart failed him as he drew toward his early home, and his shrewdness was again called into play as a means of appeasing Esau's anger.

First, he sent messengers to report to his brother that he was returning rich, and desired reconciliation; but the only answer he received was the information that Esau was coming to meet him with a band of four hundred men. He began now to realize that his brother had just cause for resentment, and that, after all, it was God's blessing, and not his own shrewdness, that had made him rich. Yet the mercy which had been shown to him in the past did not lead him to rely confidently upon God's promise for the future; and, greatly afraid and distressed, he divided his people and possessions into two separate companies, so that, if one was smitten, the other might escape. Then he sent Esau large and valuable presents of the animals which constituted the wealth of that time, dividing them into a number of droves, and sending them forward one at a time, with a space between each two droves;

hoping that the repetition of one present after another might placate his brother.

Yet it seems evident that these plans would have failed, if it were not for God's interposition. The one thing that finally allayed Esau's anger appears, beyond all question, to have been Jacob's crippled condition, at the sight of which his brother's memory abandoned all recollection of chicanery, and turned back to the times when the little lad named Jacob, the weaker and less adventurous of the twins, had been cared for and protected from harm by his stronger and more active brother. Very possibly there was a remembrance of some time in their youthful days when little Jacob had limped, because of a temporary injury, and had been helped and supported by his brother.

So, as Jacob now advanced, "halting upon his thigh," "Esau ran to meet him, and embraced him; and they wept."

But before this reconciliation could be brought about, it was necessary that Jacob should be led to give up his old self-will, and should surrender completely to his God. It had therefore come to pass that, at the time when he had first begun to realize his own weakness and unworthiness, and the inadequacy of all his schemes; at the time that his heart was filled with the most anxious foreboding as to his future: "Jacob was left alone; and a man struggled in the dust with him until the rising of the dawn. And he saw that he was not able for him, and he touched the hollow of his thigh; and the hollow of Jacob's thigh shrank away in his struggling in the dust with him. And he said, 'Send me away, for the dawn has risen'; and he said, 'I will not send thee away, except thou bless me.' And he said unto him, 'What is thy name?' And he said, 'Jacob.' And he said, 'Not Jacob shall they name be called hereafter,

but Israel; for thou hast commanded with God and with men, and hast been able.'"

"And Jacob desired, and said, 'Tell, pray, thy name.' And he said, Wherefore dost thou thus desire for my name? And he blessed him there."

"And Jacob called the name of the place Peniel (That is, 'The face of God'): 'For I have seen God face to face, and my soul has been delivered!'"

The foregoing is an exact, word-for-word, reproduction of the Hebrew record, and although the syntax is Hebrew, rather than English, yet it is sufficiently intelligible. The difficulty in regard to expressing the thought in smoother and more classical English is, that in the attempt so to do, it is almost impossible to avoid an admixture of a human element; as can readily be seen by examining the passage in our current versions.

The most important differences

have been italicized, above; and these will now be examined. Let us first take up the final clause: "My soul has been delivered." The Hebrew conception of the vital principle, which they called NePheSh, was not in all respects identical with ours in regard to the "soul." Like the Greek *psyche*, this word must often be translated "life"; yet it still further resembles the Greek term by being the only word that the language furnishes for use when "soul" is meant. It is employed with substantially this meaning in the following passages of Genesis, among others.

"I will eat of my son's venison, that my soul may bless thee."

"We saw the distress of his soul, when he besought us."

"O my soul, come not thou into their council."

Such doubt as might exist in regard to the meaning of this word in the passage under consideration is instantly removed by the nature

of the verb that was employed in connection with it; for although this occurs more than two hundred times in the Old Testament, it is never translated elsewhere "to preserve"; but usually "to deliver"; with "to rescue," or "to escape," as alternatives. Its fundamental meaning is "to draw out," and the thought is usually implied that it is from a dangerous or undesirable condition. This very chapter records that Jacob prayed, "Deliver me, I pray thee, from the hand of my brother."

In his last sickness, Israel laid his hands upon the heads of his grandchildren Ephraim and Manasseh and said, "The angel which redeemed me from all evil, bless the lads." His heavenly visitant is similarly described in Hosea xii, 4, as an "angel;" and there was no other occasion than this to which Israel can well be thought to have referred.

An exact translation of the word describing the nature of the conflict assists in determining the true result. The phrase, "There **wrestled** a man with him until the breaking of the day," gives the impression that the two antagonists were about equal in strength, and that Jacob held his own. It is noticeable, however, that the Hebrew text does not employ the word properly meaning "to wrestle," which occurs in Genesis xxx, 8, where it is stated that Rachel said, "With wrestlings of God did he wrestle with my sister;" but uses another term that is not found elsewhere in Scripture; this is the word meaning "dust," which here alone is given the form and power of a verb. The exact English equivalent of the Hebrew expression is that the visitor "**dusted**" with Jacob; and the meaning clearly is, that he struggled in the dust with him. This shows at once, however, that the two were not standing erect as

they struggled together; but that the angel laid Jacob in the dust. Yet, although there was no difficulty in thus throwing Jacob to the ground, he would not yield; prostrate though he was, he still continued to struggle.

The account goes on to state, that the heavenly visitant saw the he was not **able** for Jacob. What it was that he was not able to do is not stated, but is left to be inferred from the context. It should be particularly noticed that the statement is not made, that the angel was not able to **outwrestle** Jacob, and thus **prevail** against him; for the truth is that it is clearly revealed that he did this in the beginning of the struggle. Let us remember, that there is just one thing at which the power of God stops short, limited by the conditions which He imposes upon Himself, and that is, that He never forces the submission of a human will. The yielding must be voluntary, or it can not be

accepted. What the angel could not do, was to force Jacob to yield himself up to a power greater than his own. Throughout his life he had been masterful; going his own way. Now, though prostrate and powerless to rise, he still could, and would, struggle. So, for the salvation of his soul, as well as for the preservation of his life from the vengeance threatened by Esau, the angel "touched the hollow of his thigh; and the hollow of Jacob's thigh shrank away, in his struggling in the dust with him."

The action of the thigh is expressed by a verb, which in its usual form means "to force in." It is generally employed to describe blowing a blast into (and through) a trumpet, or thrusting a sword into the flesh, or driving a nail or a peg into something. Slightly modified, as in this case, it is used to express alienation of heart—a turning away, a shrinking away from another, with aversion. The Biblical

statement is that Jacob's thigh forced itself in, or back; an action which "shrank away" describes quite accurately. That this is the true translation is shown by verse 32, which the King James version renders: "Therefore the children of Israel eat not of the sinew which **shrank**, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that **shrank**."

The word rendered "shrank" is an adjective, derived from the verb meaning "to forget." Strictly speaking, the Bible describes the affected part as "the forgetful muscle;" that is to say, as the muscle which forgot or neglected to perform its proper function; a muscle that was more or less paralyzed. The revisers substituted the word "hip" for "shrank;" but a derivation of the term from the word meaning "hip" is almost impossible; and it should also be remembered that the Bible clearly and

sharply discriminates between the hip and the thigh. See Judges xv, 8: "And he smote them hip and thigh."

Jacob had already come to some realization of his unworthiness, and of his dangerous condition. He now learned his powerlessness. Further resistance was impossible; and he knew that the antagonist at whose touch his muscle had shrunk away could not only now do with him as he would, but that he could also have done so at the beginning of the struggle, or at any time that he desired during its continuance. It was only by Divine forbearance that his life had been spared. As he realized this, the man who had always domineered, dictated, and perversely gone his own way, broke down and surrendered, finally and completely. Henceforth he could expect no good to come to him from his own scheming and planning. Hereafter he could find prosperity only in the

blessing of his God; to Him, therefore, he resolved to cling.

A most typical conversion is that here described. Hosea, adding to the information given in Genesis, tells us that Jacob "wept and made supplication to Him," as he desperately declared: "I will not send Thee away, except Thou bless me." As was shown in the article entitled "Contrasted Covenants," published in the number of **Watchword and Truth** for Sept., 1904, the verb ShaLaCH, which our current versions here render "Let me go," expresses the thought of sending one forth upon a special mission, for the accomplishment of some particular purpose. Its Greek equivalent is apostello, from which our word "apostle" is derived. The angel did not ask merely that Jacob should reluctantly permit him to tear himself away; but he wished that the patriarch should heartily concur in his evident desire to de-

part; and thus should give up his own will, and voluntarily submit to that of his visitor. He asked to be commissioned to go forth on Jacob's behalf, desiring full confidence that his way was best; and to this Jacob consented, entreating only for his blessing before he departed; an entreaty that was graciously complied with. Possibly the mission upon which he then went forth was that of awakening in Esau's mind thoughts of his boyhood days; thus preparing him to forget the wrongs he had suffered, and to greet his brother with his early affection.

Before the angel's departure, however, he called Jacob's attention to the meaning of his name, "Supplanter;" a name which Esau had bitterly declared to be rightly bestowed; for, said he, "He has supplanted me these two times; he took away my birthright; and, behold, he has now taken away my

blessing." An appropriate name had it been for the former man; but it was not truly applicable to the new man, for whom old things had passed away, and all things had become new. It had been his character to manage things for himself; but it had now become his desire to submit to the direction of his God and trust to Him for all that he needed. "Thou hast commanded with God and with men," said the angel; that was the old man; as for the new man, "Not Jacob ('Supplanter') shall thy name be called hereafter, but Israel ('God commands'). As did his descendant in later days, the patriarch now realized, and could say with a grateful heart: "Jehovah reigns; let the earth rejoice." "Jehovah reigns; let the peoples tremble."

Like others who have yielded themselves to God, Jacob went forth a changed man; not a perfect man by any means; for the

old nature still struggled with the new one; but, nevertheless, a man whose sincere desire it had become to obey the commands of God, and to rely confidently upon Him.

It is especially to be deplored that the passage with which we have been dealing has been so badly mangled in our current translations. Our accepted version reads: "Thy name shall be called no more Jacob, but Israel (That is, A prince of God): for as a prince hast thou power with God and with men and hast prevailed." This is the only place in our English Bibles in which the phrase, "Power with God" occurs; and to this source must therefore be attributed much of the prevalent thought in regard to the "power" of prayer; yet the truth is, that in this passage of Scripture, as our Heavenly Father gave it to mankind, there is no mention either of a "prince," or of "power," or of "prevailing;" and Jacob's blessing



was obtained, not by his struggle, but by his **surrender**.

The revisers improved the translation materially, and yet left it very faulty; their rendering of the above passage is: "Thy name shall be called no more Jacob, but Israel (That is, **He who striveth with God or God striveth**); for thou hast striven with God and with men, and hast prevailed." The introduction of the word "power" into the earlier version is accounted for by a note, saying: "The Septuagint and Vulgate have; thou hast had power with God, and thou shalt prevail against men." This is rather a free translation, however, for the true reading of the Septuagint is, "Having been strong with God, also with men shalt thou be able," while the Vulgate, introducing the word "prevail," reads, "If thou hast been strong against God, how much more shalt thou prevail against men!"

That the real meaning of the name Israel is "God commands" will be fully shown in the following chapter, which will also call attention to some of the surprising and most important results which follow upon a recognition of its true force.

CHAPTER II.

The Title Sar

When the crippled Jacob had surrendered to the visitor against whose superior strength he long had vainly struggled, the angel said unto him, What is thy name? and he said, Jacob (the supplanter).

“And he said, not JACOB shall thy name be called hereafter, but I-SRA-EL; for thou hast SAR-red with God and with men, and hast been able.”

The appellation then given to this ancestor of the Hebrew nation terminates in EL, one of the names of God. The I with which it begins is a sign that the following verb has

a masculine subject in the third person, and that it is in the tense commonly (but erroneously) called "future." The truth is that verbs of this kind may refer to time either past, present or future; but that the action is thought of, not as having come to an end, but as going on or continuing. Our present tense frequently expresses the same thought. The remaining letters SRA are closely connected with the verb transliterated SAR, whose radical meaning is "to arrange," "to set in order," or "to order." This is most clearly evidenced in the noun SORAH, meaning "an arrangement," or "an orderly disposition."

As the corresponding Arabic word SARUH is applied to a row of stones, our translators jumped to the conclusion that the Hebrew equivalent must mean "a row," and therefore translated it accordingly (or rather, by the words "in rows") in Isaiah xxviii, 25, which is the

only Biblical passage in which the term occurs.

"Doth he not cast abroad the fitches, and scatter the cummin, and put in the wheat **in rows** and the barley in its appointed place and the spelt in the border thereof?"

An examination of the Scriptural references to the sowing of wheat will show, that it was the custom to sow this grain broadcast; and there is no reason to think that the Hebrews then used anything like a drill, to plant their wheat in rows. On referring to the ancient versions, we will find, that the Septuagint translators did not render the word SORAH at all; apparently because they were not sure as to its meaning. Jerome, however, who had the assistance of a number of Jewish Rabbis, correctly represented it in the Vulgate by the words "per ordinem."

It is clear that what the prophet meant was, not that the wheat was sown "in rows," but that it was

sown in the proper place or time; or in due order. The Jewish farms were of small size, and the farming much resembled our gardening. The farmer prepared sections of his ground for fitches and cummin; he had an appointed place for barley, and spelt was sown along the borders. But in addition to these arrangements he also devoted a large section to wheat; and here it was that the wheat was sown "in order, or in due time."

From the root meaning "to arrange," "to set in order," the Hebrew language, in its earliest historical stage, had formed the noun SAR, meaning "He who arranges," or "He who sets in order." This was applied, specifically, to a man who had charge of a number of his fellow-men, who were set in order, arranged, or detailed for their several duties, by him; he was their "arranger," "or orderer," and was also their leader or chief.

In English the noun "order," has

as its fundamental thought, that of a proper arrangement of a number of units, so that each is duly disposed in relation to all the others; yet by a natural growth the term has also come to be applied to a command by means of which due order upon the part of a number of subordinates is secured. The Hebrew term had nearly the same development; as the "arranger," or "orderer," performed his work by giving "orders" or commands to the men under his charge, he soon came to be looked upon rather as the "Commander," than as the "Arranger."

In Genesis and the first chapter of Exodus, the title SAR was applied as follows:

First: To the officers of Pharaoh's court, who had charge of his affairs. Gen. xii, 15: "The SARS of Pharaoh saw her [Sarah], and praised her to Pharaoh."

Second: To Potiphar, "captain" of Pharaoh's bodyguard.



Third: To Phicol, "captain" of Abimelech's little band of armed men.

Fourth: To the "chief" of Pharaoh's butlers, and the "chief" of his bakers.

Fifth: To the "keeper" of the prison in which Joseph was confined.

Sixth: To the overseers or "task-masters" in charge of the Hebrews, when they were reduced to slavery. The word was employed with this meaning by the Hebrew who smote his brother, and who, when reproved by Moses, answered: "Who made thee an **overseer** and a judge over us?"

Seventh: To the **herdsman** whom Pharaoh requested Joseph to appoint as "rulers" over the king's cattle. See Gen. xlvi, 6.

This completes the use of the term in the Biblical history of events prior to the exodus from Egypt. It will readily be seen that it was then applicable to any officer—however

low his rank might be—whom a higher authority entrusted with the management of any part of his affairs, or placed in charge of a band of men, whether soldiers, labourers or slaves, or even assigned to the care of a herd of cattle.

As a word of this kind is needed in every language, and the English formerly had none, the common people have borrowed from the Dutch the term “boss,” which would be a very satisfactory equivalent if it were not “low.” The word “Commander” implies greater dignity than was necessarily involved in the office described by the Hebrew title, in its earlier use; but as time went on this title gradually cast off its applicability to men having but petty authority, and finally became a term indicative of high position. Considering its wide range of meaning, “Commander” is perhaps the best equivalent that the English language possesses, which has a

verb of similar meaning derived from the same root.

After the noun SaR had come into common use, the verb derived from the same root naturally came to mean, "to act as a SaR; to give orders; to command." Yet this is not very different from its original meaning, "to arrange; to set in order; to order." The verb had evidently obtained this degree of development when it was used in Genesis xxxii, 28:

"Thou hast commanded (SAR-red) with God and with men; and hast been able."

That had been Jacob's prevailing characteristic. He had always desired to arrange for himself all affairs with which he had had connection. He assumed the position of leader or commander, and tried to dictate, not only to his fellow-men, but even to God Himself. It should be noticed that it was not said: "Thou hast commanded God and men"; but, "Thou hast com-

manded with God and with men"; that is to say, he had given commands; and, regardless of the fact that they were futile, he had assumed an authority that he did not possess. The new name was intended as a constant reminder of his true position; as a constant appeal to his new nature. He was **not** commander; "God commands."

And yet, there is almost a tone of admiration in the last words. "And thou hast been able;" for Jacob had indeed shown great human ability; he had been shrewd in planning and keen in bargaining, and his angelic visitor was able to praise him to that extent; but Jacob had now learned that the time comes when human ability fails, and is taught to realize that "There is a Divinity that shapes our ends; rough-hew them how we will." Over all our planning and struggling, "God commands."

It may be noticed that the revisers, giving to the verb the erroneous meaning "to strive," say that the

name means, "He who striveth with God," or "God striveth." Although it has already been clearly shown that the true meaning of the verb is "to command," and not "to strive," the question still remains May not the meaning of "Israel" be "He who commands God," rather than "God commands," or, "He whom God commands"?

The answer is: "First: The first-mentioned of these possible meanings would be untrue: Jacob did not command God: he attempted it; but failed, and surrendered.

Second: The Hebrew construction almost always places the verb first, immediately followed by its subject. There are some forty Hebrew names beginning with a verb in the so-called future tense, and terminating either in EL (God) or in JAH, IAH, or YAH, meaning Jehovah. In all but two of these there is no question that God or Jehovah is represented as performing the action expressed by the verb. The two

exceptional cases; Jahaleel, said to mean "He praises God," and Jahleel defined "He waits for God," may rather mean "God praises (him)," and "God waits for (him)." That God sustains some special and peculiar relation to the action is indicated by shortening the vowel before the terminal component. This shortening sometimes occurs for other reasons, when the termination is not in the accusative case; but it certainly would not fail to occur if God were represented as the object of the action. "He commands God" would therefore be written "Isreel," rather than "Israel." It therefore seems clear that the verb means "God commands," or in its specific application to the man Jacob, "He whom God commands."

Having thus learned the meaning of the title SaR in its earlier use, it may be interesting, and will certainly be helpful, to examine its later history.

When Moses appointed "able

men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens," who judged the people, these "rulers" were entitled SaRs. When Balak sent ambassadors to Balaam, these also were described by the same term. In the Book of Joshua this is said to be the title claimed by the "captain" of the host of the Lord, before whom the leader of the Israelites loosed his shoe from off his foot. In Judges we find the term applied to Zebul the "ruler" of the city of Shechem. In times still later David was a SaR, in Saul's army; and this title was given to Abner, Amasa, Joab and Naaman. In First and Second Kings we read of the SaRs of the chariots, and of the SaRs of Jezreel, even the elders.

Coming down to the days of the prophets, we find that Isaiah in his earlier writings (chapter iii., verse 3) mentioned "the SaR of fifty," thus

showing that Moses' system of government had remained in force, in this respect at least, as late as the reign of Jotham. Jeremiah, in several passages, referred to the SaRs of the Assyrian army, apparently meaning their generals. With these exceptions, none of the prophets used the term in any other meaning than that of the noblemen of the king's court, employed as his higher officers, and having charge of some department of his affairs.

Hosea mentioned the title eight times, and prophesied that the children of Israel should abide many days without a king and without a SaR. In accordance with this prophecy, none of the prophets who wrote after the return from the Babylonian captivity made any reference to a SaR. Zephaniah (i, 8), distinguished between the SaR and the King's children. The word also occurs in the writings of Amos and Micah.

In Ezra and Nehemiah this title

is given to the people's rulers, to the "chiefs" of the priests, and to the officers in charge of the various districts, or wards, into which Jerusalem was divided; also to the "governor" of the castle, and to the "captains" of the Assyrian army. In First and Second Chronicles the term is used in accordance with its meaning during the times described.

In Daniel and Esther the term is uniformly translated "prince," the former referring to "the prince of the eunuchs," "the prince of the host," "the prince of princes," and "Michael, the great prince."

It has now been shown that the title SaR had a gradual growth and development of meaning.

First: Prior to the days of Moses it was employed in a sense closely akin to that of its root, and meant "the arranger," "the orderer," or "the commander"; so that it was applicable to men as low in rank as the keeper of a prison, the chief

of a number of servants, the overseer of a gang of slaves, or the herdsman of a drove of cattle.

Second: After this title was given to the "able men" whom Moses made "heads over the people," it soon ceased to be applicable to a mere foreman, and was given only to officers of high rank, such as ambassadors, mayors and generals.

Third: After the establishment of the monarchy, the title was applied to the noblemen about the king's court, who executed his commands; finally being reserved almost exclusively for these noblemen; for the officers of equal rank who commanded the king's army, and for the "chief priests" who had a rank somewhat similar in the temple service.

Very important consequences which follow a recognition of these facts will be considered hereafter.

CHAPTER III.

The Mythical Theory and The Meaning of the Name

The skeptical critics of the last score or two of years have fancied, that proof of their theory of the late date of the Scriptural writings is found in the alleged discovery, that the histories of the times of Samuel, Saul, David and Solomon, do not go back and repeat the events of the lives of Abraham, Isaac and Jacob.

No man of sound and reasonable mind would expect such meaningless repetition; and it would in fact be surprising, if more than an occasional allusion to the early patriarchs were to be found in the later writings. Such allusions in fact oc-

cur, and it therefore becomes necessary for the critics to account for them. This they attempt to do, either by making a general claim that in such cases the names are employed in an ethnic sense, and relate to the Jewish people as a nation, without any reference to actual personalities, or else by falling back upon the favorite assertion, that any and all statements conflicting with a pre-conceived theory are interpolations, "distinctly traceable to redaction."

Thus Solomon, in his repeated appeals to the "God of Israel" in his prayer at the dedication of the temple, meant the God of the Israelites; or perhaps it was the "Redactor"/* who meant this, when, in much later times he composed the prayer and attributed it to Solomon: and yet

* The reader will please observe that it is an evidence of great scholarship to employ this word "Redactor," with or without its French twist into "Redacteur," in this careless manner; rather than to use its English equivalent "Editor."

this can hardly be the case, for in the "Redactor's" times it was the fashion to use the word "Israel" as the fancied appellation of a mythical ancestor. So we become involved in a general muddle; and nothing is really clear, except that the Bible must not be believed; for all the stock of faith that a man can well possess is urgently needed for the acceptance of the critics' inconsistent theories.

Elijah upon Mount Carmel prayed to the God of Abraham, of Isaac and of Israel, that He would let it be known that He was God in Israel. So says the Bible; but, according to the critics, that is merely the statement of some later writer, who recorded various "legends," or fairytales, prevalent among the people. To be sure, there is a remote possibility, that some mysterious, but real, personality, lurked behind the names of Elijah and Elisha. If so, it is only necessary to assign him to times at least as late as those of the

"unknown writer" of the Jehovistic document afterward embodied in the Pentateuch. In fact, it is one of the "fascinating conjectures" of the critics, that he "may" have been identical with that personality. In their eyes anything "may" have been true, and hence probably was true, and therefore should be unhesitatingly accepted as true, except that men of God spake as they were moved by the Holy Spirit—their prophecy not coming by the will of man.

It is the skeptical theory that the Jehovistic and Elohistic documents were written before the days of the earliest prophets. Hence, if this theory were true, they must have been as well known to those servants of the Lord, as they would have been if our Saviour's statement were accepted, that Moses wrote of Him. It is, therefore, somewhat difficult to see how the fact, that several of the prophets do not mention the patriarchs at all, has any

bearing upon the question in regard to the truth of the Pentateuch, other than to prove, beyond all controversy, that a prophet who was familiar with their history might write without referring to them.

Such folly is hardly credible, yet it is upon the flimsy foundation above described, that the critics have based their "irresistible conclusion," that nothing was known, in the land of Israel, of the patriarchs, or of the stories in which their names figure, until after the period which is now selected by "learned" men as that of the production of these "imaginative tales"— that is to say, some time during or after the reign of Jeroboam. Then it was, according to these great "scholars," that the ethnic myths, known as the "Stories of the Patriarchs" first appeared.

Some there are, indeed, who have weakly permitted themselves to fancy, that these tales may have been based upon traditions coming down from a distant past, and pre-

served by oral transmission from generation to generation; so that the Jewish people may really have had ancestors named Abraham, Isaac and Jacob. It is now, however, the general "consensus of opinion" among these "learned" critics, that the use of personal names to designate tribes or bands, and the putting of tribal history into the form of personal story, were so common everywhere in primitive times, especially among Oriental peoples, as to make it quite impossible that any true history of an early ancestor could have been preserved, either orally or by means of written documents.

To this unanswerable assertion, we are called upon to add the somewhat remarkable circumstance that, after using the short and easy processes hereinbefore described, for removing from the historical books all references to the patriarchs, no further references to them are found to remain therein.

"O wonderful, wonderful, and most wonderful wonderful! and yet again wonderful! and after that, out of all whooping!" Is it possible that mortal man, within the little space of his short life, can become so learned! Well may these "higher" critics mount the house-tops, and like a swarm of predatory cicadas, raise a never-ending strident chorus of self-laudation!

Our Saviour endorsed the history of Abraham, Isaac and Jacob, and said that they were still living unto God. With a love of truth so great, that they are willing shyly to admit that they, and they alone, are "learned"—no others need apply—our "scholars" of to-day deny that those patriarchs ever existed. So the issue is joined.

It is the purpose of the present little book to show, that it was God's good pleasure to "make foolish the wisdom of the world," by embodying in the new name which He bestowed upon the repentant Jacob

fivefold proof of the truth of His Word.

We will first consider the proof contained in the meaning of the name; for this is of such a nature that it must first have been the name of an individual, and could never have become the appellation of a nation, otherwise than by derivation from an early ancestor.

Mr. Amos Kidder Fiske, in his book entitled "The Myths of Israel," thus describes the views of the "higher critics."

"The general name for the Hebrew tribes in their union had been Israel from time immemorial. Many writers assume* that it antedated the Egyptian bondage. According to the generally-accepted† etymology it meant 'warrior of God.'

* Good for Mr. Fiske! They do indeed "assume" the foundation of nearly everything they say.

† Here we have our old acquaintance, the "consensus of opinion."

"The Hebrews were not essentially a warlike people, and they could hardly have given themselves that title in the Nomadic days. It more probably sprang out of the one era in their history, when they were nerved to desperate battle for the possession of a country which they claimed by inheritance and divine promise, and when their deity became a 'God of battles.' It is more likely that Israel was adopted as a general title by a people engaged in a war of conquest, than by one roaming about with flocks and herds, or dwelling in servitude in a foreign land."

Let us first inquire how it became the "generally-accepted" opinion that "Israel" means "Warrior of God." Turning to the Hebrew dictionary of Gesenius, written in the early part of the last century, long before philology had become an exact science, we find that he defines this appellation, "Warrior of God;

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from SaRaH." He states that the verb SaRaH means:

"1. To set in a row, to arrange in order.

"2. To be a leader, prince or chief.

"3. To contend, to strive; cognate with the Arabic ShaRY." The noun SaR he defines, "A perfect, leader, master, chief; especially of military chiefs and leaders, a commander or captain."

It is not necessary to trace back to earlier days this crude conjecture in regard to the meaning of the name Israel; nor is it any disparagement of his work to call attention to the fact that since his times philology has become a science. It is certainly not too much to expect, however, that the men who exult so greatly in their "higher" scholarship and who boast so strenuously of the "modern thought" of our wonderful twentieth century, should be able to give us something better, upon an important philological question, than

a rough guess, hoary with the decrepitude of old age.

The following are facts which settle the true meaning of the word in question:

First. It has already been mentioned, that the first element in the compound-word "Israel" is a verb, and not a noun; and that the second element is the word "God," which furnishes the subject of which the verb is the predicate. The compound, therefore, can not possibly mean "Warrior of God," but, if the verb expressed the thought of conflict, would mean "God wars." Our revisers saw that this could not possibly be the meaning; they, therefore softened the expression, and defined it "God striveth;" thus coming nearer to the truth in form, although remaining as far as ever from it in substance.

Second: As was fully shown in regard thereto in the last chapter, the title SaR is not "especially" applicable to military chiefs and cap-



tains. On the contrary, of the four hundred instances, more or less, in which the term occurs in the Old Testament, fully three hundred relate to the commanders of departments of civil life.

Third: In the cases, comparatively few in number, in which the title is applied to a soldier, it never refers to any other than the commanding officer of a body of troops —their captain or general.

Nearly half a century ago, Artemus Ward, the American humorist, proposed to recruit a military force, to put an end to the civil war. This is the substance of his statement:

“Having noticed a general desire on the part of young men to wear epaulets, I determined to have my company composed exclusively of officers; everybody to rank as Brigadier-General; thus preventing any jealousy. The idea of a company composed exclusively of Commander-in-chiefs, originated, I suppose I scarcely need say, in this brain.

Considered as an idea, I flatter myself that it is pretty hefty."

It has remained for those most potent, grave and reverend seigniors, our "higher critics," to appropriate his idea, and attempt to improve upon it, by giving to a whole nation—men, women and children alike—the title of "Commander-in-chief of God."

Fourth: The Hebrews were so far from being a body of military generals, or even from calling themselves a nation of soldiers of any kind, that they never coined a word meaning "warrior." Their nearest approximation to this term was to speak of "a man of war," or "a maker of war"; while the word rendered "war" really means "an eating-up; a devouring; a devastation." Almost alone among the nations of the earth, they found no glory in slaughter and destruction, and when they were compelled to speak of war they used a term that described its horrors. War they must, in many

cases; but it was always a repulsive necessity. They would never have thought of claiming for themselves the distinctive title of Warriors; and their whole nature would have risen in protest against the application of such a name to them by the outside world. Their delight was, and still is, in the arts of peace.

Fifth: The title we have been considering has a feminine form, our common name "Sarah." This does not mean a female warrior or Amazon, as it should if the masculine form meant Warrior; but is the title of a "Commandress," a term which in its later usage was especially applicable to the wife or daughter of a SaR.

Judges v, 28-29. In the song of Deborah:

"Through the window she looked forth, and cried—
The mother of Sisera—through the lattice:
Why is his chariot so long in coming?

Why do the movements of his
chariots delay?
Her wise commandresses answered
her."

Here the Vulgate has:

"One wiser than his other **wives**
responded to her mother-in-law with
these words."

I Kings xi. 3: "And he [Solomon] had seven hundred wives, **commandresses**"; that is to say, women of noble birth; even, in some cases, the daughters of kings.

Isaiah xlix, 23: "And kings shall be thy nourishers, and their **commandresses** (i. e., their wives of noble birth) thy nurses.

Lamentations i, 18: "She that
was great among the nations—

commandress among the provinces—

She has become tributary."

Esther i, 18: "This day the **commandresses** of Persia and Media who have hearkened to the utterances of the queen (in her refusal to obey the king) will say (the like)

unto all the king's commanders; so will there be sufficient contempt and wrath."

The narrative goes on to state that the king thereupon sent letters into all his provinces, "that every man should SAR in his own house." Possibly, even some of our "higher critics" may be able to see that it was the intention of the king that every man should **command**—not that he should **carry on war**—in his own house.

Sixth: As is indicated by the last example, the cognate verb (appearing in three different forms, as SaRaH, SWuR and SaRaR) always means "to command"; never "to make war."

Numbers xvi, 13: Dathan and Abiram complained to Moses that he had brought the Israelites up out of a land flowing with milk and honey, to kill them in the wilderness, and added: "SaR-ring over us, thou wilt SaR," rendered in the revised version: "Thou must needs

make thyself also a prince over us." There is certainly no thought that Moses made himself a **warrior** over the people.

Judges ix, 22: "And Abimelech SWuRred over Israel three years," that is to say, he commanded them, or ruled over them; he did not make war upon them.

Proverbs viii, 15-16: "By Me [Wisdom] kings reign,

And princes decree justice.

By Me SARS SAR,

And nobles—all the judges of the earth.

The statement is that commanders command, or rulers rule; not that warriors make war..

Hosea viii, 4: "They have made themselves kings,

But not by Me.

They have made SARS;

And I knew (them) not.

Isaiah xxxii, 1: "Behold, a king shall reign in righteousness,

And SARS shall SAR in judgment."

With the exception of the use of this verb in regard to Jacob, we have here quoted all the passages in the Bible in which it has been recognized as occurring; although there are two others, to which it is not now necessary further to refer, in which it is really to be found.

Nothing can be plainer than that the thought is that of ruling or commanding, and that there is in it no more thought of war or strife than there is of baking bread or herding cattle.

The use of words derived from the root SAR, in other Semitic languages, as well as by the neighbouring Persians, will be considered in the following chapter.

CHAPTER IV.

The Title in Other Tongues

Our examination of the Old Testament passages in which the Hebrew text employs words derived from the root SaR, that occurs in the name "Israel," having indicated that this appellation means "God commands," and does not mean "Warrior of God," we will now put this conclusion to the test of an examination of the meaning of the words used in the translations of the Bible into other Semitic languages, as equivalents of the Hebrew terms that we have been considering; this will be especially helpful in cases in which words derived from the same root

are employed. Singularly enough, the title SaR has become so thoroughly naturalized in the Indo-European Persian language, and some of its connections, that it will be necessary to examine its force in these tongues also.

For SaR the Samaritan version uniformly uses RaB, "great one," a word which is common to nearly all Semitic languages, and which, with the suffixed pronoun meaning "my," has passed from the Aramaic through the Greek, into our English New Testaments, as "Rabbi." The Syriac also employs the same term, with RaYSh, "head" (the Hebrew RoESh), as a variant: a third term used as an equivalent is ShaLITA, which, under the form "Sultan," has come to us from the Arabic through the Turkish. In the Syriac version of Genesis xlvii. 6, MORA, "Lord," is found, a word which appears as the initial component of the Aramaic "maran-atha," in I Cor. xvi, 22.

The Assyrian language has no title derived from the root SaR, for although a king is entitled SaRRu, and in the construct state this takes the form SaR, it is, nevertheless, derived from the root SaRaR, which appears in the verb SaRaRu, "to shine; to be bright, glorious or resplendent," and has no connection with the Assyrian verb SaRu, which like the corresponding Arabic word has the meaning "to wander or roam about." In accordance with its derivation, SaRRu denotes the supreme authority; while the Hebrew word for King, MeLeK, appears in Assyrian as MaLKu, with the meaning of an officer of lower rank, a prince or viceroy. The Commander-in-chief of the Assyrian army was entitled the TuRTaNnu, or TaRTaN, as the word appears in II. Kings, xviii, 17: and the officers of lower rank were given the title SaKNu, cognate with the Hebrew SeGAN and the Chaldaic SiGêN, which words may

in fact have been borrowed from the Assyrian language. Although the Arabic language still contains the term SaR (now almost obsolete, and very rarely used otherwise than in compound nouns) and also possesses the word RaBB, which corresponds to the term generally used as its equivalent in Chaldaic, Samaritan and Syriac, the Arabian translators of the Bible preferred to use either RaYS, "head," (plural RuWaSsa), or WALY, "governor." The Chaldaic targums of Onkelos and Jonathan generally render SaR by RaB, but sometimes employ ShuLTON.

What is probably the only case in which the word SaR is found in a translation into any of these Semitic languages, is in the rendition of Isaiah iii, 3, in the Chaldaic text of Arius Montanus. Here, where Isaiah referred to "the SaR (captain) of fifty," we find "the SaR (or RaB) of fifty." It is evident that the translator considered

the Chaldaic term RaB not to be entirely satisfactory as a rendition of the Hebrew title; and he therefore transliterated the original word; yet, knowing that his readers probably would not understand it, he added a Chaldaic explanation, employing RaB as the best equivalent that the language possessed.

The Hebrew feminine title SaRaH is also without an equivalent from the same root in the Semitic languages. So, too, the verb which appears in our Hebrew Bibles under the forms SaRaH, SWuR, and SaRaR, is found in none of the Semitic Bible translations, with the single exception of the Samaritan, in which it has the form ShRiR. Here it is interesting to observe that, in the translation of Genesis, the form SaRaH, which was there used in the Hebrew text, was not followed; but the much later SaRaR served as the model. It is also noticeable that these dwellers in Mount Eph-

raim confused the two sibilants Sh and S; much as their Ephraimite ancestors did in earlier days, when they "could not frame to pronounce" the Hebrew Word "Shibboleth" correctly; but said "Sibboleth" instead.

MiSRaH, meaning "commandership," occurs only in the Hebrew text of Isaiah ix, 6. Here the Syriac has "sultanship" and the Arabic "headship," while Jonathan in his Chaldaic targum paraphrases, and gives us no real equivalent. There is one more Hebrew noun derived from the root SaR—MeSuRaH—meaning "that which is used for arranging or putting in order," the term being applied to a **measure**, in which fruits or other articles offered for sale were neatly arranged. In its form this word is curiously like its English equivalent; but the resemblance is merely accidental. The Chaldaic, Syriac and Arabic languages all employ in its place a

word formed from the root KIL, and the Samaritan is again the only Semitic language which uses the Hebrew root SaR.

In Isaiah x, 15, the word MaSsOR, meaning "a saw," and apparently derived from SaR is found; but the corresponding words in Chaldaic, Syraic, Ethiopic and Arabic all indicate that the Jewish Rabbis mispointed the Hebrew term, and that it should read MaShOR, as a derivative from an entirely different root, with which the words that we have been considering have no relationship.

It has already been stated that Gesenius claims as his authority for the assertion that the Hebrew verb SaRaH may be employed with the meaning "to contend, to strive," that it is cognate with the Arabic ShaRY, having this sense. As a sufficient proof of his error, it should be noticed, that he correctly connects the Hebrew noun SORAH with the Arabic SARUH, the sim-

ple sibilant S being used in both languages. Semitic tongues keep their various sibilants quite distinct, and very rarely confuse them. It would be within the bounds of reasonable probability that a Hebrew word with an initial S might have an Arabic equivalent beginning with Sh; but if this were the case it would be only as an example of the application of a regular rule, under which a Hebrew S would be represented by an Arabic Sh in almost every instance, with scarcely an exception. If the Hebrew SaRaH were cognate with the Arabic ShaRY, then the Arabic equivalent of SORAH should begin with Sh instead of S. The conclusion that the two words have no connection with each other is confirmed and placed beyond all controversy by the fact that the Arabic root ShaR usually expresses the thought either of trading or else of



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wickedness or depravity. The verb ShaRY means:

- 1st: To buy or sell.
- 2d: To bargain quarrelsomely and with disputation.
- 3d: Hence, to act badly toward another with whom one is arguing, to call bad names, to scoff at, or to accuse of malice.

Anyone who has seen two Moors engage in the most angry contention, with the most threatening gestures, over a matter of no importance whatever — apparently about to tear each other limb from limb — will be sure to understand the meaning of this verb, and the necessity for its existence in the Arabic language; while its inapplicability to the circumstances attending Jacob's struggle against his angelic visitor is self-evident. It expresses the thought of strife or contention only so far as this is manifested in angry words; in torrents of Billingsgate. Our verb "to wrangle" gives some approximation

to the thought, but lacks the intense excitement and bitterness of the Arabic term, of which the fundamental conception is very different from that of the Hebrew SaRaH, "to place in order, or to order."

Before concluding our examination of the Arabic, it seems desirable to call attention to the use of the root SaR by the Persians, and, as a prelude thereto, to turn to the Sanskrit, to show that it is not an Indo-European root, and therefore could not have entered into the language of the Persians otherwise than as a term borrowed from their Semitic neighbors.

The Sanskrit has a noun SURa, meaning "a hero," which might possibly be thought to be derived from a root SaR, if it were not for the fact, that the form given above seems to be a mere misspelling of the word of much more common occurrence, spelled either CURa or CuRa, meaning "a hero, warrior

or champion; a lion; a boar." This, in turn, is derived from the root ÇRI, which conveys the thought of hurting, wounding or killing. A warrior, a lion, and a boar, are all wouders and killers; and this is therefore the thought expressed in the name which they possess in common. Hence it is clearly evident that the Sanskrit SURa, "a hero"—that is to say, a killer—and the Hebrew SaR, "a commander,"—that is to say, an orderer—are not of common origin.

In the Persian language SaR means "head or chief." By prefixing this word to **hang** (an army), **ghaskar** (another term for an army) or **fanj** (troops) we obtain the title of the commander or general of a body of soldiers. So the appellation of the commander of a body of cavalry (called **khail**) is **sar-khail**. So far the title is of a military nature, and might possibly be thought to mean "Warrior;" but **ghaughā** being a

mob, **sar-ghaughā** is the leader of the mob, and a caravan, called **qafila**, is led by an officer called the **sar-qafila**. **Pas** and **nauba** both mean "a watchman," and a head-watchman is called either **sar-pas** or **sar-nauba**. **Khwan** is a table or desk, and **daftar** is a book. A **sar-khwan** is a reader, lecturer or singer, and a **sar-daftar** is a book-keeper, clerk or accountant, while a **sar-kar** is a superintendent or overseer of work (**kar**). If further evidence is needed that the term **SaR** has in it no thought of war, it may be found in the fact that it is sometimes applied even to animals. Thus **qala** is a flock or herd, of which the **sar-qala** is the leading animal; while **sar-qitar** is the appellation given to the first camel of a long string of camels following one another, known as a **qitar**, each camel, except the **sar-qitar** having its halter made fast to the saddle or harness of the animal before it. That the Semitic title **SaR** was

adopted and naturalized by the people of Persia long before the days of their conquest by the Mohammedan Arabs, is evidenced by the fact that, under the form *çara*, it is found in the ancient Zend, together with a number of other words derived from the same root.

In Arabic SaR, and in Turkish SeR, are used in precisely the same way as in the Persian language; so that **sar-ghaskar** is equally intelligible to Arabs, Turks and Persians, as meaning "the general of the army." In the Arabic dialect spoken in Egypt, the word is given its Turkish pronunciation **sir**; a chief aide-de-camp being called **sir-jawiran**; a grand master of ceremonies, **sir-tashryfaty**, and the chief of the corporation of merchants, **sir-tugar**.

Lest it might be thought that the English word "Sir," of precisely the same form and some approximation in meaning, is of sim-

ilar origin, it may be well to call attention to the fact that this is merely a modification of "Sire," coming to us from the Latin *senior* (elder) through the Old French *senre*. So, too, it may be said that SaR has no connection with the Slavonic "Czar," the Latin "Caēsar," or the German "Kaiser;" for, if such a connection existed, the Hebrew word should begin with a guttural, or at least with the sibilant Samekh instead of Sin.

In Arabic, from the word DAR, meaning "a mansion," applied specifically to the ruler's palace, we find the title *sar-dar* given to an officer of high rank, the king's lieutenant, or the chief of a department of the government. This word also occurs with the same meaning in Turkish and Persian, and even in the Pushtoo language of Afghan, which seems to have borrowed it from the Persian, together with a number of other similar compounds in which a prefixed

Sar has the meaning of commander or chief. The Armenian language has also borrowed a number of similar terms.

While we have by no means exhausted the list of compounds of this nature contained in the Arabic vocabulary, it is none the less true that this title is not used as freely in that language, to which it is native, as it is in the Persian, in which its exotic nature is evidenced by the fact that it is employed only as a title, and has no verb or other part of speech connected with it. Although the root has disappeared from some of the languages of the Semitic family, its employment in the composition of a number of different verbs and nouns in Hebrew, Samaritan and Arabic, is sufficient proof of its true Semitic origin.

So free is the Arabic verb SaRaH from the thought of warring or striving, that its principal use is connected with the duty of a SaR, or herder, of cattle. From

its fundamental meaning of setting in order, or assigning each member of a band to his proper place, or duty, it has come to be applied mainly to setting cattle free in the morning, so that they may go to pasture; from this it has come to be figuratively applied to a man going to his work; and, beyond this, to roaming about. Its original force still appears quite clearly, however, in its causative form, meaning, "to comb the hair, or let it flow down the back."

It has now been fully shown that the Semitic root SaR means "to arrange, to set in order," and hence "to order or command;" that it is used far more frequently in regard to the affairs of civil life than to those of warfare, and that it never refers to any other warrior than the officer in charge of a body of troops.

Hence the name "Israel" could never have been applied in the first instance to an entire nation, with

the thought of characterizing them as a body of warriors. It must originally have been the designation of some particular man; and it could come to be the name of a nation only through their descent from him.

It has therefore been fully demonstrated, as our first point, that it pleased our Heavenly Father to embody in the meaning of the name "Israel" conclusive proof of the falsity of the skeptical theories of modern "higher" criticism.

It will hereinafter be shown that the same word "Israel" contains within itself three additional proofs of the truth of God's Word; while still another evidence of the falsity of modern critical theories is furnished by the fact, that one of the forms of the verb derived from the root SaR had become obsolete, and was misunderstood, at the time of the return from Babylon.

CHAPTER V.

The Date of Genesis

It is not a pleasant task to step aside from the firm footing of the King's highway, in which the wayfaring men, though fools, cannot err; and attempt to pick one's way over the quaking quagmires of infidelity's bottomless absurdities, through an atmosphere reeking with miasmatic effluvia; yet this course is sometimes necessary for the rescue of perishing brethren, who have heedlessly followed blind guides into the bog.

Although we are warned of the danger that answering a fool according to his folly may cause us to become like him, we are never-

theless instructed to answer a fool according to his folly, lest he be wise in his own conceit; and surely there was never a time when infidelity swaggered about with a greater inflation of self-conceit than at present.

Let us, therefore, examine that fundamental assumption of the modern "higher" criticism which relates to the date of the Hexateuch. Here follows an authoritative statement of the critics' theory upon the subject:

"The first six books of the Old Testament were put into their present form after the return from the exile in Babylon. The priestly code was then formulated, and woven somewhat crudely into the pre-existing material. In addition to the Book of Deuteronomy, containing the law put in force in the time of Josiah's reforms, this consisted chiefly of the old primitive or 'sacred' history of the people, which was used as the framework of the

whole. This had been compiled in the time of Hezekiah, mainly from two older versions, one of which had been produced in the Land of Judah from half a century to a century before his days, and the other in the Northern Kingdom in times somewhat earlier; but certainly later than the division of Solomon's Kingdom. This material constitutes the bulk of the Book of Genesis and the first part of Exodus, and is traceable in fragments through the other books."

In other words, it is the critics' theory that no book of the Bible antedates the days of Solomon or his father David.

As the critics did not live in the reign of Hezekiah or Josiah, it does not seem unreasonable to ask how they came to know so much about the events of those times. What source of information do they possess that is not open to us all? What evidence do they present that their picturesque description of the

affairs of those early days is something more than the dream of a vivid imagination?

In all their writings not one iota of proof is given. We have their statement: let that be sufficient. They are kind enough to favor us with their conclusions, and these we are called upon thankfully to accept, without question. No believer in Jesus Christ is expected to be rash enough to ask for the data upon which such conclusions are based; for the subject is too abstruse and complicated to be within the comprehension of the common mind. Failure to accept their evanescent whimsies—each as it is presented—is a manifestation either of gross ignorance or of sordid hypocrisy, and is moreover “intolerance toward a **scholarship** which merely insists upon telling the truth”; while he who opens his mouth and shuts his eyes, unhesitatingly swallowing everything that he is told to

gulp down, is immediately enrolled as a gentleman and a scholar.

The critics' theory, that the history of Jacob is merely a myth, has been disproved in the preceding articles of this series, by showing the true meaning of the name "Israel" to be such that it must first have been the appellation of a man, and that it could never have become the name of a nation, otherwise than by their descent from him. It now remains to present the three additional proofs of the truth of God's Word that are embodied in this same name.

In the second chapter of this little book attention was called to the fact that the title SaR, the root of which enters into the name "Israel," had a gradual development of meaning, commencing in the days prior to the exodus with its application to any "boss" or foreman, however petty his authority might be, and ending finally in its exclusive reservation for noblemen of the

highest rank, attached to the royal court. Hosea, who wrote in the Northern Kingdom, but little, if any, later than the date assigned by the critics to the first draft of the earliest portion of the Book of Genesis, used this title eight times, but never with any other than the last-mentioned meaning. In fact, after the entry of Joshua into the land of Canaan, this appellation was never given to any other than an officer of high rank.

Now will the critics kindly explain how it happened, that the "unknown writer" to whom they attribute the "first draft" of the most marvelous literary production that the world has ever known, who, as they allege, produced his work in the same little kingdom as that inhabited by Hosea, and at a time but little, if any, earlier than the days of that prophet, used the word SaR in the Book of Genesis with a meaning differing widely from that which it possessed for

the people among whom they say that he wrote?

For those who will not accept as conclusive our Saviour's statement that Moses wrote of Him, what stronger proof of the early date of Genesis could be given, than the fact that a word is used therein with a meaning which it never had in the speech of the people after the exodus, and yet with a sense identical with that of its root, and unquestionably the sense from which the later meaning was derived?

Again, we find that this title SaR has a feminine form SaRaH, used by Deborah in her well-known "Song," assigned, even by the critics themselves, to a very early date. Yet in the Book of Genesis, and in that book alone, there is found a much earlier form SaRaI, so archaic that the best Hebrew scholars are unable to explain it, or define its exact meaning with any degree of certainty.

Maimonides, in his "Guide for the

Perplexed" (part I, chapter lxviii), admits that the Rabbis are to some extent "ignorant of the sacred language"; and he can find no better explanation of the name SaRaI than that which is obtained by comparing it with ADoNaI, "Lord," which differs from ADONI, "My Lord," in much the same way that SaRaI differs from SaRI, "My Commander." The form with a vowel "a" before the terminal "I" denotes, he says (part I, chapter lxi), "majesty and distinction." Gesenius states that grammarians differ as to the force of the ending of ADoNaI. "Many regard it as a plural form put for the singular, as spoken of the Divine Majesty. Others consider it the same as the regular plural having the suffixed pronoun 'My,' so that it properly means 'My lords'; then as a plural of excellence, 'My Lord,' and at last, the force of the suffix being neglected, 'Lord,' 'the Lord.' This latter view seems preferable."

Accepting the conclusion that SaRaI is a "plural of excellence," used at an early time when the title SaR was regarded as being of either the masculine or the feminine gender, and that, as Maimonides says, the termination denotes "majesty and distinction," the appellation might be defined, "My great Commander." Bearing in mind the fact that the name ABRaM means "Father of Exaltation," which in the Hebrew idiom is practically equivalent to "Exalted Father," it is at once apparent that both of these names are unsuitable for sinful mortals; for God alone can properly be entitled the "Exalted Father," and He alone can rightly be addressed as "My great Commander." Both names were therefore changed by God; his, to ABRaHaM, "Father of a Great Multitude," and hers, to SaRaH, "Commandress."

Now, will the critics, who hold that Genesis was written after the

days of Solomon, kindly explain how it happened that the writer used the archaic form SaRaI, which does not appear elsewhere, while Deborah in the days of the Judges, employed the later form SaRaH? Could stronger proof be given of the early composition of the Pentateuch, than is furnished by the existence of this archaic word therein?

Still another evidence of the early date of Genesis is found in the fact, already mentioned, that the verb meaning "to set in order," or "to command," derived from the root SaR, appears in the Hebrew text of the Old Testament in three different forms. In the account of Jacob's struggle with his heavenly visitor, and there alone, it has the form SaRaH. In a section of the Book of Judges relating to the history of the northern portion of the Land of Israel, and in the Prophecy of Hosea, who wrote in the North Kingdom and for its people, this

verb has the form SWuR, while in Numbers, Proverbs, Isaiah and Esther it is spelled SaRaR.

These facts indicate that SaRaH was the earlier form, which in the days of Moses was already becoming obsolete, SWuR taking its place in the dialect of the northern tribes, while their southern kinsmen adopted the form SaRaR. After the people of the northern kingdom had been carried away to Assyria; when their country had been repopulated with Babylonians and others; these newcomers seem either to have brought with them, or else to have adopted, a form similar to that in use in the Land of Judah; for, as has already been stated, the Samaritan verb meaning "to command" has the form ShRIR.

A curious proof of the extent to which SaRaH had become unintelligible to many of the people **in the days of Hosea**, may be found in the fact, that when (in chapter xii, verse 5) he referred to Jacob's

struggle with the angel, he quoted the exact word employed in the Book of Genesis, and wrote: "He SaRaH-ed God;" then, fearing this might not be understood by the people whom he addressed, he **repeated** the statement **in their own dialect**, "Yes, he SWuR-red with an angel." Further proof of the prevalence of this last-mentioned form at this time and place, is contained in the fact, that it was the form used by him in chapter viii, verse 4; the only other occasion on which it has been recognized that he employed this verb.

Yet the critics, deaf to this difference of dialect, and blind to every ray of true historical light, hold that the first draft of the Book of Genesis was written by some unknown writer, who lived but little if any earlier than the days of Hosea! Could any theory be more absurd? Could even atheistic folly find a deeper depth in which to wallow?

This investigation of the facts connected with the Hebrew words derived from the root SaR, which appears in the name "Israel," has taken so much time and space, that it may be well to close with a recapitulation of the fourfold proof embodied therein of the truth of God's Word.

First: The meaning of the name "Israel" is such that it must first have been bestowed upon some one **man**, and no **race** of people could ever have borne it, otherwise than because of their descent from him. The critics' theory, that no man named "Israel" ever existed, is thereby effectually disproved.

Second: The title SaR was employed in the Book of Genesis and the first chapters of Exodus in a sense which it never had after the days of Moses. The inference is therefore clear and positive that this portion of the Word of God was written before the children of Israel entered the land of Canaan.

Third: The feminine title SaRaH was in use at least as early as the days of Deborah; yet Genesis contains a form SaRaI, which is very much earlier; a form so archaic that its true meaning has been forgotten. The inference follows that Genesis was written long before the times of the Judges.

Fourth: In the Book of Genesis the verb derived from the root SaR has the form SaRaH; which never appears in any later book, except in the single instance in which Hosea quotes it from Genesis, and then explains it by the form prevalent in the dialect of his own days. As the forms SaRaR and SWuR are used in Numbers and Judges, the earlier date of the account in Genesis is thereby conclusively proven.

Now it is hardly credible that, among all the boastful "scholars" who have vociferously chanted the praises of infidelity, there has not been one with sufficient scholarship

to see these facts for himself. Of the mob of hangers-on, who attempt to show their wisdom by shouting "Amen" in response to every utterance of their German masters, no real acquaintance with modern philology could be expected; but it would seem that, among the leaders of "modern thought," there must be here and there a man with sufficient scholarship to force these facts upon his attention.

What then can be thought of the indifference that has been manifested in regard to them, and of the concealment of these truths from the "mixed multitude" of deluded followers? Is it not evident that their boasted "love of truth" is merely devotion to their own fancies? Have they not shown very clearly - that they neither have eyes to see nor ears to hear—neither hands to write nor tongues to utter—any truth that conflicts with their own atheistical ideas?

Alas for those weak lovers of our

Lord Jesus Christ who have turned their backs upon their Master and followed these blind guides into the morasses of infidelity! It is with the hope that some of these may be led to open their eyes and see their true position; and so may be induced to return to the King's highway of truth and holiness; that this study is published.

CHAPTER VI.

A Change of Language

It has already been shown, that in the name “Israel” and in the allied words derived from its characteristic root, there are contained four plain proofs of the unsoundness of modern critical theories.

To these a fifth may be added, consisting of the fact that at the time of the Jews’ return from their Babylonian exile, the Hebrew language, which they had formerly spoken, had become so obsolete, that the true meaning of its verb SWuR had been entirely forgotten. Their ancient language had become so unintelligible to the great mass of the people, that when “the

Law of God" was read aloud in their hearing they could not understand it, until it had been translated for them into the Chaldean tongue, which during their exile had become their means of communication. At the time of their return, a few old men were still living who could remember the first temple, and who, therefore, must have had some recollection of the language spoken during their boyish days; but these soon died, and thereafter the Hebrew was known only as a literary language, acquired by study, as Latin now is.

The synagogue translators were forbidden to write out their interpretations, and having but slight opportunity for comparing their work with that of others—thus correcting errors—it would have been surprising if they did not occasionally misunderstand a word, and thus give to it an incorrect rendering. A man of influence who erred in this way would mislead his hearers

and his pupils, and, in later generations, his erroneous translation might come to be universally accepted.

There is a general impression that the Jewish people, or their Rabbis, at least, thoroughly understand the Hebrew language; but this belief is without sufficient foundation. They do not speak it; they cannot write in it; and their conception of much of its grammatical structure, and of the meaning of many of its words, is quite erroneous. It is to them a foreign language; just as Latin is to the Romish priests. They know it only as it has been taught to them by their teachers and their books; and the errors of the earlier Rabbis, having been accepted as the truth by their scholars, have been handed down by one generation to another, until they now come to us with the endorsement of all the Hebrew scholars of all the intermediate ages: yet they are just as erroneous today as

when they were first brought into being.

In the course of time, by the incorporation of many words from the tongues of the various peoples with whom they came in contact, and by other natural causes, the Chaldaic language developed into the Aramaic, which was spoken in Palestine, as the language of the family, during our Saviour's visit to earth; while Greek was the tongue used in nearly all public affairs, and was unquestionably the language in which our Lord's discourses were delivered.

The so-called "Hebrew," in which the Rabbinical teachings are preserved, and which is used by the Rabbis of today, is merely the ancient Chaldaic, modified to some extent by the Aramaic, and with an admixture of Greek and Latin terms. It is no more Hebrew than English is Anglo-Saxon. There is a connection between the earlier and the later language in

both cases; yet the mutual unintelligibility of the two forms of speech is as great in one family of languages as in the other.

The "Yiddish," in which newspapers are printed for the Jews, has very slight connection even with the Rabbi's "Hebrew"; but is usually merely a corrupt German dialect printed with Hebrew characters, and containing an occasional Chaldaic or Aramaic word: a Slavonic dialect is also sometimes printed in the same way, and given the same name.

This long explanation has been necessary, to show the reason why a man like Maimonides, confessedly the greatest scholar that the Jewish race has ever produced, was obliged to admit that he and his people were, to a certain extent, "ignorant of the sacred language."

For the reason that the Jews used one form of speech before they were expatriated, and another after their return to Palestine, it would

have been absolutely impossible for them, after the exile, to put the Hebrew Scriptures into their present shape; just as impossible as it would have been for Shakespeare to write in the language of Chaucer and Gower, or even in that of Caxton and Fabian; or as it would be for our scholars of to-day to write a long book in Anglo-Saxon, and leave no trace of the fact that it dated from a time after its language had ceased to be spoken. Poor Chatterton tried this with a few poems, and miserably failed; and no attempt of this kind has ever been successful.

Even the later prophets, steeped as they were in the earlier Hebrew Scriptures; meditating upon them day and night, and incorporating them into their very beings; could not, and did not, write in pure Hebrew; but used so many Chaldaisms that their language contains within itself conclusive proof of the date of their writings.

Of all human follies, begotten by ignorant self-conceit, and brought forth by blatant infidelity, none was ever more absurd than the inconceivable stupidity of attributing the writing of the Hebrew Scriptures to a time when Hebrew had become a dead language; just as if the works of Cicero and Vergil were to be attributed to the monks of the middle ages.

Now, in God's Providence, it was the fact, that when the Jews returned to Palestine, two of the three forms taken by the verb derived from the root SaR had become obsolete; and they were therefore unintelligible, except as their meaning could be conjectured from the connection in which they occurred. SaRaR was still remembered, and was employed in the Book of Esther; but the meaning of SaRaH and SWuR could only be guessed at; and the conjectures then made happened to be erroneous.

When in Genesis xxxii, 28, they

read that Jacob had "SaRaH-ed with God and with men," they guessed that the verb meant "to make oneself great" or "to be strong," and translated it accordingly, both in this passage and in Hosea xii, 3-4—the only places in which the word occurs. As the form SWuR is employed in the last-mentioned passage as synonymous with it, it was here, and here only, given the same meaning. This rendering was adopted by the Septuagint translators, several centuries before the Christian era; as well as by the targumists, who in the early years of our dispensation wrote out in the Chaldaic language, and thus preserved for us, the version which had come down to them by oral transmission from the times immediately after the return from Babylon. Still later, Jerome followed it in his Latin version. This rendering was therefore accepted without question, until recent days, when the new conjecture, that the



word might mean "to strive," found acceptance, and was followed by the recent revisers.

In the remaining passages in which SWuR occurs, the bewildered translators wandered even farther from the truth. The statement in Judges ix, 22, that "Abimelech SWuR-red over Israel," could hardly be misunderstood; and the different versions therefore generally agree that he "reigned" over Israel; except that the recent revisers tried the variation, "Abimelech was prince over Israel." Hosea viii, 4, was almost equally free from possibility of misunderstanding:

"They have made themselves
kings;

But not by Me:

They have caused (men) to
SWuR;

And I knew (them) not."

Here the connection between kings and their chief officers known as SaRs, was so evident that the conclusion could not be

avoided, that the verb must here mean either "to act as a SaR," or else "to appoint as a SaR." The line was therefore always translated, "They have made princes," until our revisers suggested in the margin that it might mean, "They have removed them;" a conjecture which will be shown to be without foundation.

Two additional passages containing this word—Hosea ix, 12, and I. Chronicles xx, 3—still remain for consideration. In these the translators cut entirely loose from their renditions hereinbefore cited, and invented a theory that, in each case, although the word was of precisely the same form as that of the term which we have been examining, it was, nevertheless, an entirely different word, derived from another root of wholly different meaning. Moreover, these two new words—each occurring only once—differed as widely from each other, both in derivation and force, as they did

from the commoner word of the same form.

In support of this theory, it was explained that one of the two words was merely a variant of another term of somewhat similar form; while some early grammarian obligingly invented a new root to account for the other. As this alleged "root" was not to be found in the Scriptural Records, the explanation was given that it was "obsolete"; which was merely the "scholarly" way of admitting that it was wholly imaginary.

Yet this theory, having once been evolved and accepted, was found so satisfactory as a support for vicious renderings, that it has held its place down to the present time; and every Hebrew lexicon now furnishes the "information" that the Sacred Writings contain three different words, all having the form SWuR, of which one is synonymous with SaRaR (which we have shown to mean "to set in order" or

"to command"), while a second (found only in I Chronicles xx, 3), means "to saw," and the third (occurring nowhere except in Hosea ix, 12), is synonymous with another verb, which may be written CWuR, expressing the thought of departing.

Here it is necessary to explain that the Hebrew language, in common with most other Semitic forms of speech, not only has written characters to express the sounds of several compound sibilants, in addition to S and Sh; but also has a letter to indicate the sound of a third simple sibilant, expressed above by Ç, which is a slight whistle, made by forcing the breath between the palate and the top of the tongue, held loosely in a position much like that necessary for pronouncing R. Its sound differs from that of S almost as much as does the sound of Sh, and there is no difficulty in distinguishing these three sibilants one from an-

other. With the exception of the Samaritans, the Semites keep these three letters quite distinct, and rarely confound them. In fact, they are no more likely to do so than we are to neglect the difference between Sh and S, and say "shave" for "save," or "shame" when we mean "same."

Hosea used the verb QWuR four times, and, in addition to its occurrence in the twelfth verse of his ninth chapter, he employed the word SWuR twice: in each case the word that he selected was given precisely its proper force, without the slightest indication of confusion between the two different terms. The possibility that he would fail to distinguish between the two, when he employed SWuR for the third time, is therefore extremely small. Moreover, Hosea had occasion in the sixth verse of his fifth chapter to speak of God's withdrawing Himself from the children of Israel; and here he used

the verb ChaLaTz for that purpose. Hence it is doubly improbable, if he meant to express the same thought in the twelfth verse of his ninth chapter, that he would abandon the word used before, with the intention of employing ÇWuR in its place, and then carelessly write SWuR instead.

License of the kind which would lead to the translation of one of these two words when the other is written, would equally justify treating ÇaKaL, "to act foolishly," as if it were synonymous with SaKaL, "to act wisely," and would make David's prayer, recorded in II Samuel xxiv, 10. read: "I have sinned greatly in that I have done; and now, I beseech Thee, O Lord, take away the iniquity of Thy servant: for I have done very wisely," instead of expressing the truth, that he had acted very unwisely.

Hosea, after describing and lamenting the wickedness of the children of Israel, announced the in-

evitable consequences of their iniquitous course, and proclaimed the Words of Jehovah: "Woe also to them when I SWuR from them." Now if the Jews, after their return from Babylon, had known the true meaning of SWuR, they would have given us the correct rendering, "Woe also to them when I take command from them."

They had wholly forgotten the term, however, and it was evident that neither the force they had given it in Hosea viii, 4, "to appoint a SaR," nor that attributed to it in Hosea xii, 4, "to be strong," could express its meaning here. They remembered, however, that there was another Hebrew word, GhWuR, "to rise up," which differed from SWuR in only its initial letter; and, as they could do no better, they evidently decided that this verb ought to be substituted for the one they did not understand. Their Chaldaic rendering was modified, however, by another principle they

had adopted, which was to soften down all anthropomorphisms, by which God is represented as seeing, hearing, sitting, rising, or otherwise performing a bodily action like a human being; so they changed the Scriptural statement to, "Woe also to them when I raise up My She-KiNaH from them," using the same Chaldaic verb SeLaQ, "to come up, to arise," which occurs in Ezra iv, 12, as also in Daniel ii, 29, and vii, 3, 8 and 20. Although this rendering was not reduced to writing until after the beginning of the Christian era, it probably came down by oral transmission from much earlier times.

When the Septuagint translators performed their work, they found the same difficulty in deciding what SWuR meant; but they picked out the Hebrew word ShAR, "flesh," which, like the Chaldaic substitute, differed from the original text in only a single letter (besides the pointing), as being the term for

which the unintelligible SWuR had probably been erroneously substituted, and so translated the passage, "Woe also unto them: My flesh is out from them." Absurd as is this collocation of words, Walton, in his Latin rendering of the Arabic version, represents that it was followed by the translators into that language; but the truth is that his Arabic text agrees with our current English versions.

The Syriac translators did not undertake to amend the Hebrew text; but, guided by the context, judged that SWuR must mean "to take vengeance." Ignoring the power of the preposition, they therefore rendered the sentence: "Woe to them; for I am about to take vengeance from them."

Beginning with Jerome, a long line of translators reasoned that both the Chaldaic and the Greek versions referred to what was practically a **departure** of Jehovah, and that all difficulty would be removed

by the assumption (much more plausible than either conjecture of their predecessors), that SWuR was here used as synonymous with ÇWuR, "to depart." This assumption was therefore made, and our current versions read accordingly.

The correct translation, "Woe also to them when I take command from them," shows us that although, as in the case of Jacob himself, his descendants had for a time been permitted to go their own way; yet nevertheless, for them as for him, the hour was to come when the Divine Being would visit them, and give them to understand that "God commands."

This was what was preached by John the Baptist: "Repent ye: for the sovereignty of heaven is at hand." John the Apostle echoed the thought of Hosea, when he wrote: "Behold He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail

because of Him. Even so, Amen."

For a time our Heavenly Father, not willing that any should perish, but that all should come to repentance, permits the nations to rage and the peoples to imagine a vain thing. Nevertheless, He has set His King upon His sacred hill of Zion, and in the fulness of time He will take to Himself the sovereignty that is rightfully His.

There is one more passage containing the word SWuR still remaining for examination. This is not only of great importance in itself; but it furnishes confirmatory proof that, at or soon after the time of the Jews' return from Babylon, their most pious and scholarly men did not fully understand the ancient Hebrew language; and therefore were quite incapable of putting the Scriptures into their present shape—a fact which completely demolishes the fundamental theory of the skeptical critics.

CHAPTER VII.

David's Captives

Eminent among the heroes of olden times looms up the form of David, whose faith in God was never shaken.

Through faith he fled away from the edge of the sword, when he was hunted as a partridge in the mountains; through faith he was, from weakness, made strong; so that he subdued the kingdoms about him, and came in touch with promised blessings. Compelled to war, that his nation might take the position allotted to it by Jehovah, he never battled otherwise than as the servant of the Lord: "It is God that girdeth me with strength;" "He

teacheth my hands to war;" "By Thee do I run through a troop; and, by my God do I leap over a wall."

Great as was his standing as a warrior and king, his rank as a poet of spiritual insight, inspired by communion with his God, was even greater; and, after the passage of nearly three thousand years, his Psalms are still enshrined in the hearts of the people of the Lord, as helpful beyond almost any other portion of the Sacred Word; excepting only the utterances of our Saviour Himself.

Yet, being but a child of Adam, he was a partaker of human frailty. Drawn away by his own lust, and enticed, he committed one awful crime, whose history coming down through all the intervening ages has given great occasion to the enemies of the Lord to blaspheme, even to this day. Repenting most sincerely, he found the grace of our Lord sufficient even for his cleansing; but, nevertheless, sorrow and remorse

never left him; and, when seventy years old, he died of senile decrepitude, prematurely aged and broken down.

After his death he had this testimony borne to him: "My servant David kept My commandments, and followed Me with all his heart, to do that only which was right in My eyes." "David did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life, **save only** in the matter of Uriah the Hittite."

Notwithstanding his ability as a warrior, he was, nevertheless, a man of exceptional tenderness of heart. In his early manhood when Saul, who had come out to seek his life, was in his power, he refused to stretch forth his hand against him; and even when Saul, still pursuing him, again lay helpless before him, he for a second time declined to permit any injury to be done him. In later life when he had been ap-

pointed, as the minister of God, to execute wrath upon him that did evil, he, to some extent, bore the sword in vain; for he refused to punish those who had rebelled against his government, and overlooked the crime of Shimei, who had cursed the Lord's anointed.

When Joab slew Abner David said: "I am this day tender [hearted]," and allowed him to go unpunished. Even when, as frequently follows in such cases, the murderer again imbrued his hands in human blood, David, weakened perhaps by the remembrance of his own guilt—in which Joab had been an accomplice—still took no action towards cleansing the land from the defilement of innocent blood; but left the magistrate's duty to be performed by his son.

This was the man of whom our accepted version of the Bible gives the following most horrible account:

II. Samuel xii, 29 and 31: "And

David gathered all the people together, and went to Rabbah, and fought against it, and took it; . . . and he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick kiln; and thus did he unto all the cities of the children of Ammon."

I Chronicles xx, 3: "And he [David] brought out the people that were in it [Rabbah], and cut them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon."

The exact meaning of the former of these two passages may possibly be questioned; but the second is clear and unmistakable, and the other can not properly be understood otherwise than in accordance with it.

The statement that David was guilty of the awful savagery of using axes, saws and harrows to mutil-

late and torture his helpless prisoners, and that he also burned them in brickkilns, has given almost as much "occasion to the enemies of the Lord to blaspheme," as has his crime "in the matter of Uriah the Hittite"—perhaps quite as much, or even more. Infidels of all times have pointed to this narrative, in connection with the Biblical statement, that David "turned not aside from anything that God commanded him all the days of his life, **save only** in the matter of Uriah the Hittite," and have reasoned therefrom that Jehovah, as revealed in the Scriptures, delights in barbarity, and is therefore unworthy of worship. In this manner a blundering translation of His Word has brought reproach upon His Name.

It should be remembered that this was not a case like that of the Palestinian tribes whom the Israelites displaced; tribes whose depravity was borne with century after century, until their iniquity was

"full;" tribes which were then driven out little by little by a pest of hornets, and the remnants of which were given abundant opportunity to escape, if they would only consent to do so, before the children of Israel took complete possession of the land—a land which was theirs, both by inheritance from their ancestors, and as a direct gift from God.

Nor was the case of the Ammonites like that of the Amalekites, who came forth from their own country to wage an unprovoked war upon the children of Israel, merely because they were the people of Jehovah; a nation which, when defeated in open warfare, dogged the footsteps of the Israelites, and "smote the hindmost" of them, even "all that were feeble," when they were "faint and weary": a nation whose implacable hostility, evidenced by the plottings (which God foresaw) of Haman, "the son of Hammedatha the **Agag-**

ite," would have entirely destroyed the Hebrew race, if it had not been for the direct interposition of the Lord Himself.

As descendants of Lot, the Ammonites were distantly connected with the Jews, and Jehovah had commanded His people neither to distress nor meddle with them. Although they had warred upon the Israelites, it was only to meet defeat at the hands of Jephthah, and again at those of Saul, and they had been no more hostile than other surrounding nations. Their king Nahash had "shown kindness unto" David in his time of need, and Shobi his son was one of the three men who freely supplied David and his little army with provisions, when they hastily fled to Mahanaim to escape from Absalom, only a short time before. After all this the abuse of the Israelitish ambassadors, by Hanan the succeeding king, provoking as it was, could not justify the unique and incredible bar-

barity which our English translators of the Bible ascribe to the Jewish ruler.

The recent revisers made no important change in the text of either II Samuel xii, 31, or I Chronicles xx, 3, and did not even suggest a modification of the last-mentioned account. In the margin of the former of these two passages, however, they proposed the following as a possible reading:

"He brought forth the people that were therein, and put them to saws, and to harrows of iron, and to axes of iron, and [with a slight change in the Hebrew text] made them labour at the brick kiln [or brick mould]."

It is evident, however, that this can not express the true meaning, if the translation of the corresponding passage in Chronicles is to remain unchanged—as they left it.

On examining the ancient Biblical translations we find that the Chaldaic targum, the Greek Sep-

tuagint and the Latin Vulgate all give accounts agreeing with our current English versions; in many respects so minutely, that the question at once suggests itself, whether our rendering was not founded rather upon these than upon the original Hebrew text.

The Syriac and Arabic versions, however, present a most remarkable difference in their narrative of the events following the capture of Rabbah. The Syriac statement in the Second Book of Samuel reads:

“And the people who were in it he brought forth, and threw them into fetters of iron, and chains of iron, and made them pass through a heifer.”

The account in First Chronicles is much fuller:

“And the people who were in it he brought forth, and bound them with chains and with fetters of iron, and with bars and in prisons, and thus he bound them all. And so he did to all the sons of men who were

found in the towns of the children of Ammon, and he did not kill a man of them; but he removed them, and made them dwell in the towns of the land of Israel."

With reference to the statement that David made his prisoners "pass through a heifer," it should be remembered that this was the customary manner of entering into and confirming a covenant. In the fifteenth chapter of Genesis we have a full account of the way in which "the Lord made a covenant with Abram," by "passing" (in the appearance of "a smoking furnace and a flaming torch"), "between the pieces" of "an heifer" and other sacrificial victims, which Abram had prepared in accordance with the Divine command. In the thirty-fourth chapter of Jeremiah we are informed, that the violation of covenant obligations by the Jewish people caused Jehovah's severe denunciation:

"I will give the men that have

transgressed My covenant, which have not performed the words of the covenant which they made before Me, when they cut the calf in twain and passed between the parts thereof; the princes of Judah and the princes of Jerusalem; the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life."

The Syriac statement therefore presents no difficulties to one who understands the above-mentioned practice of confirming a covenant by "passing through a heifer." It happens, however, that the radical letters of the Syriac term MaUSh-oCHA, "a heifer" (a word which, except for the fact that it is given a feminine form, is a mere transliteration of the Greek moschos, "a calf"), are precisely the same as those of MaUShCHaA, "a measure." It seems, also, that in the times—

comparatively recent — when the Syriac text was “pointed,” the men who did that work overlooked the ancient method of making a covenant. They therefore pointed the word in question erroneously, and made the text state that David caused his prisoners to “pass through a measure.” In Walton’s Latin translation of the Syriac text an effort was made to give sense to this, by saying that David made them pass through *per mensura*, or “by measure.”

Turning now to the Arabic version we find the following account in the Second Book of Samuel:

“He brought forth all the people who were in it [Rabbah], and he bound them with chains and with girdles, and he made them pass before him to determine their fate.” The translator of this into Latin for Walton’s Polyglot evidently failed to understand the latter part of the sentence; for he made the passage read:

"All the people who were in it he brought forth, and he bound them with chains and with ropes; then he made them pass before his face **in the shape of a certain measure.**" This peculiar twist seems owing partly to the error, already-mentioned, in the Syriac pointing; but a factor of equal, or greater, importance may be found in the Septuagint rendering of one of the clauses of the passage which we have been considering. This reads: "He led them about through the plinthion." Plinthion is a term applicable either to the making of bricks, to a little brick, to a brickyard or to a brick-kiln; and in its feminine form it is also a designation for **a military column, square or phalanx.** It seems very probable that the feminine and the neuter forms were occasionally confused, and that the Latins sometimes borrowed this designation for a military phalanx, and translated it by their word *later*, "a brick;" for Jerome's version states that

David led his prisoners along "in the shape of a later," and it seems far more probable that he meant thereby, that they were in the form of a military phalanx, than that they were in the shape of a brick.

However this may be, the circumstantial evidence indicates, that Walton's translator took the words "in the shape of" from the Vulgate, and the words "a measure" from an erroneous rendering of the Syriac; for they certainly do not occur in the Arabic text.

The Arabic version of I Chronicles xx, 3, reads:

"The people in it he brought forth, and bound them in chains, every one, and so he did with the rest of the children of Ammon; and he did not kill a man of them."

So far as it goes, this seems a shortened form of the Syriac version; for the two accounts agree word for word, except for the omission in the Arabic text of the Syriac

mention of "fetters of iron and bars and prisons," and the final statement, that David "removed them, and made them dwell in the towns of the land of Israel."

Especially noticeable is the exact agreement of the two translations in the assurance "He did not kill a man of them."

CHAPTER VIII.

The Original Record

In our study of the Bible record, to learn the true nature of David's treatment of his prisoners, we have necessarily given special attention to the Syriac and Arabic versions of the texts under consideration. The fact that both languages are Semitic, and therefore resemble the Hebrew far more than does the Greek, Latin, or any other Indo-European tongue, makes these translations of the Bible of unequaled value, as aids in reaching a correct decision in regard to the meaning of doubtful words or phrases in the original text; for the general structure of these three Semitic tongues is prac-

tically the same, and, in many cases the word used in one of them to describe a certain object, or to express some particular thought, is so much like the corresponding terms in the others, that it is easily intelligible in either tongue.

The Chaldaic language shares this advantage with them; but the targums were materially affected by Hebrew traditions and doctrines, as well as by the common use of the Septuagint among the Jewish people; while the Arabic and Syriac versions were made direct from the Hebrew text, and at first were comparatively free from these influences.

It is true that various revisions have since been made, by which the more modern texts have been brought into greater conformity either to the Chaldaic targums, to the Latin Vulgate, or, more especially, to the Septuagint version; but much of this tampering can be discovered and removed by consulting

the most ancient texts with which we are acquainted.

It is not known just how old the Syriac translation called the "Peshitta" is; but it is probably the version mentioned by Melito of Sardis, who lived in the second century A. D. Back of this time Josephus (Ant. xx, chap. 2, sec. 4) refers to the reading of the Law by Izates, king of Adiabene, who sent his sons to Jerusalem to study the language and learning of the Jews; and there seems a strong probability, that the book which the historian describes him as reading was a Syriac version of at least a portion of the Scriptures. Even if the translation was made by a number of different men, a part at a time, and was not completed for several hundred years, the latest portions date at least as far back as the earliest centuries of the Christian era.

The Arabic version seems not to be as ancient; but Mohammed's ac-

qaintance with Jewish history and Biblical characters, although it may in part have been derived from traditions and scraps of religious knowledge current among his people, can hardly be fully explained otherwise than by his possession of an Arabic translation of at least a part of the Bible; and a tradition still prevails that in his days it was the custom of the Jews dwelling in Arabia to read their Law aloud in Hebrew and interpret it into Arabic for the benefit of the listening Ishmaelites, just as in Palestine a Chaldaic translation was similarly given for the enlightenment of the common people there. The text printed by Walton is that of Saadia Gaon, who lived in the latter part of the ninth and the first half of the tenth century. His translation was affected somewhat by the Chaldaic targums and the Syriac versions; but was almost free from any direct influence by the Septuagint or Vulgate.

For the reasons already explained, we may feel quite confident that the mention of **chains** in both the Syriac and the Arabic versions was occasioned by the presence in the Hebrew text of some word which their translators all believed to have that meaning; and, although they did not agree as to just what it was that David caused his prisoners to "pass through," yet none of them thought it to be a **brickkiln**.

Now let us turn to the Hebrew text, and try to learn precisely what it really says; representing by their English equivalents all the words of which the meaning is certain, and using our ordinary alphabet to transliterate those that are doubtful: the result is as follows:

II. Samuel xii, 31: "And the populace which was therein he brought forth and SWuM-ed BaMeGeRaH, and in [or, with] ChaRiTz [plural] of iron, and in [or, with] MaGZe-RaH-s of iron, and made them pass in [or into, or with] MaLKeN."

I Chronicles xx, 3: "And the populace which was therein he brought forth and SWuR-ed BaMeGeRaH, and in [or, with] ChaRiTz [plural!] of iron, and in [or with] MeGe-RaH-s."

There is scarcely another statement of the Bible so obscure and difficult as this; for here we have all that can be said with absolute certainty as to the meaning of these passages, and we are left with nothing but human reason and conjecture to help us reach an understanding of the doubtful words.

On comparing the two passages we will at once see that, so far as it goes, the account in Chronicles is, word for word, the same as that in Samuel, **with the exception of two words**, and that these each differ in the two narratives **only by a single letter**. The agreement is so close, that it cannot be accounted for, otherwise than by the supposition, either that the account in Chronicles was copied from that in Sam-

uel, or else that the two accounts were both borrowed from some earlier narrative.

That earlier records existed, from which the historical books of the Bible were partly compiled, is explained to us by the Scriptures themselves.

II Samuel i, 18: "And David . . . bade them teach the children of Judah [the song of] the bow: behold it is written in **the book of Jashar.**"

I. Chronicles xxix, 29: "Now the utterances of David the king, first and last, behold they are written in **the utterances of Samuel the seer, and in the utterances of Nathan the prophet, and in the utterances of Gad the vision-seer.**"

I Kings xi, 41: "Now the rest of the utterances of Solomon, even all that he did, and his wisdom, are they not written in **the book of the utterances of Solomon?**"

This is explained more fully in II Chronicles ix, 29: "Now the rest of

the utterances of Solomon, first and last, are they not written in the utterances of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the vision-seer concerning Jeroboam the son of Nebat?"

That Iddo wrote another book, "concerning genealogies," is stated in II Chronicles xii, 15, where reference is also made to the utterances of Shemaiah the prophet.

It will not be necessary to mention all the numerous statements of this kind occurring in the Scriptures; but it may be well to call attention to the frequent references, all through both books of Kings to "The Book of the Chronicles of the Kings of Israel," and to "The Book of the Chronicles of the Kings of Judah," which certainly were not the books entitled "Chronicles" now found in our Bibles.

From Esther vi, 1, it appears that Ahasuerus, king of Persia and Media, had a "Book of Records of the

Chronicles" of his kingdom, in which an account of the important events of his times was preserved. That the kings of Israel and Judah also had official historiographers, who recorded such matters as affected governmental affairs, seems equally clear. See, for instance, I Chronicles ix, 1: "All Israel were reckoned by genealogies; and, behold, they are written in the book of the Kings of Israel."

II Chronicles xx, 34: "Now the rest of the utterances of Jehoshaphat, first and last, behold they are written in 'The Utterances of Jehu the Son of Hanani,' which was taken up in 'The Book of the Kings of Israel.'

II Chronicles xxiv, 27: "His [Joash's] sons, and the greatness of the burdens upon him, and the founding of the house of God, behold, they are described in the commentary of 'The Book of the Kings.'"

The history of recent events al-

ways occupies a large place in the minds of the people; but, as time goes on, newer occurrences supplant the remembrance of earlier affairs, which thus lose much of their former importance. In the days immediately following the reigns of David and Solomon the people were naturally interested in a fuller record of the affairs of those times than would now be of use to us. The same loving care of our Heavenly Father which gave to them the records made by His servants Nathan, Gad, Iddo, Abijah and Shemaiah, also inspired holy men of a later time, working under the guidance of the Holy Spirit, to pick out of these earlier narratives all their truths of permanent service to mankind, while the remainder, of merely temporary value, was allowed to sink into oblivion.

This is a very different thing, however, from the absurd fancies of the self-conceited "higher" critics, whose fundamental theories are

based upon the unfounded assumption that the Bible is wholly of human origin.

This apparent digression has seemed necessary to explain the probability, that the two accounts which we have been considering, found in Second Samuel and First Chronicles, respectively, were both copied from some earlier record, and that both texts must therefore have read, originally, precisely the same. Where the earliest manuscripts to which we can refer represent that Samuel used the verb SWuM, and that Chronicles, in the same place in its parallel account, used the verb SWuR, it is evident that the variance is due to the copyist's mistake in writing out one of these two passages, and that the original text had the same word in both places. Although our English letters R and M do not at all resemble each other; and although the same thing is true in regard to the square characters,

borrowed from Chaldea, with which Hebrew is now written, yet in the earlier Hebrew alphabet, still used—with but slight modifications—by the Samaritans, these two letters are much alike, and might easily be confused.

In the earthly days of our Saviour the Hebrew was customarily written as at present; for He refers to the “jot” as the smallest of the letters (which is true in regard to the square characters—while in the so-called Samaritan writing the I is one of the largest letters); and He also mentions the “tittle,” with which the square characters are sometimes ornamented—as an assistance in distinguishing one letter from another of very similar appearance; while the earlier style of writing has nothing of the kind.

In fact, there is every reason to believe that the Jews brought the Chaldean characters with them when they returned from their Babylonian exile; and, notwith-

standing the fact that the earlier alphabet was still remembered, and was used upon coins for a number of centuries later, yet the "up-to-date" scholars of the time would naturally prefer the more recent style of writing, and would use it in their manuscripts.

The confusion between the two words SWuR and SWuM, in the narration that we have been considering, therefore probably originated at a time but little, if any, later than that of Ezra; and it would necessarily be increased by the fact, shown in chapter VI, that the word SWuR was at that time so entirely obsolete that the best Hebrew scholars failed to recognize its true meaning.

While in Hosea ix, 12, they attributed to it the erroneous meaning "to depart," they treated it in First Chronicles xx, 3, as an entirely different word, and gave to it the meaning "to saw;" being guided partly by their conception of the

context, and partly by the occurrence in Isaiah x. 15, of the word MSOR, meaning "a saw." By mispointing this, so as to make it read MaSsWoR, instead of MaShWoR (which the name of this tool in other Semitic languages indicates to be the correct Hebrew spelling) they could consider it to be derived from a hypothetical, obsolete root SUR: having laid this erroneous foundation, they could then erect upon it the theory that a verb SWuR, meaning "to saw," might be derived from it; and that in this particular passage—but in no other—the verb of that form should be thus understood.

Unfortunately for this theory, however, its application to First Chronicles xx, 3, results in making this passage read: "He brought out the people who were in it, and **sawed** them with **saws**, and with **harrows of iron, and with axes.**" Being unwilling to speak of "sawing" with **harrows** and **axes**, our transla-



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tors resorted to a little verbal jugglery, and, absolutely without authority, attributed to the verb the broad general meaning "to cut"—in any way whatever; regardless of the fact that its alleged derivation, and its definition in their lexicons, restricts it to the narrow specific meaning of cutting with a saw only.

When considering the question as to whether SWuM or SWuR was the word contained in the original record, we find that the former not only fits reasonably well into the text; but that it is also an exceedingly common word, which occurs in the Bible some six hundred times. On the other hand, however, SWUR is a very uncommon word, which, in this form (with three different meanings attributed to it), occurs in only four other passages; while even if we add the cases in which what is really the same verb appears in other forms, as SaRaH or SaRaR, the total list comes to only a dozen.

Now if the well-known SWuM was the original term, there would be no temptation whatever to substitute for it the rare and unintelligible word SWuR; while if the latter was the term used in the text, and its last letter was smeared, blurred, or partly erased, in the ancient manuscript followed by the men who first made the translations into Greek and Chaldaic, they would be almost sure to read the blurred word SWuM rather than SWuR. That the Syriac and Arabic translators found SWuR, and not SWuM, in the Hebrew text of the manuscripts from which they translated, seems evident from the fact that their rendition of the word in Second Samuel xii, 31, reads "threw," or "bound," which they might **guess** to be the meaning of the unknown SWuR; while they must have been well acquainted with the common Hebrew word SWuM, and, if they had found it in their Hebrew manuscripts, they

could not properly translate it otherwise than "put," "set," "placed" or "made."

We may, therefore, feel reasonably confident, that the original word was SWuR; and our previous study, in the second chapter of this work, has shown us precisely what this means. Back of its later meaning "to order, to command," there still remained the original, fundamental thought of "ordering" by "setting in order, or arranging"—the thought of **assigning** some specific duty to each of the various members of a band of men. This is clearly and unmistakably the meaning in the account that we have been considering. Its first clause should, therefore, be read as follows:

"And the populace which was therein he brought forth and **assigned** [or, **detailed**]"—some to one work or fate; some to another; but each to something specific. This was dimly seen by the Arabic trans-

lator, who added to his version the statement not found elsewhere: "He made them pass before him to determine their fate."

The nature of the several works, or fates, to which David assigned his prisoners will be considered in the following chapters.

CHAPTER IX.

The Work of the Captives

For the reasons hereinbefore fully explained, our study of the passages in question has led to the conclusion, which certainly seems to be reasonably well established, that in the original text of Second Samuel xii, 31, and First Chronicles xx, 3, the statement was made that David brought forth the populace of Rabbah and **assigned**, or **detained**, each one of them to some specific work or fate, of which we may expect to find a description in the remainder of the account.

First comes the phrase BaMe-GeGRAH: here the introduction by the Syriac translators of the words

"in prisons" appears to indicate that they understood this compound to consist of BeMO "in" or "with," and GeRaH, which they seem to have regarded as a variant form of GeRuTh, a khan, caravansary or walled enclosure. By all others, however, this compound has always been understood to commence with the inseparable proposition "Be"; of which the fundamental meaning is "in" or "within." Like the Greek *en*, it passes over into the sense "by means of"; and the Hebrew term drifts further into an expression of the various relations which we denote by "with," as well as into some other meanings which can not be thought applicable in this case. It never properly means "under;" for, although it is so translated in such phrases as "under the wing" and "the waters under the earth," yet the thought expressed in the original text is not correctly brought out in our current versions.

In connection with the body the

wing forms a complete refuge, so that the chick within this shelter is not only protected against any evil which may threaten it from above, but is also fully guarded upon all sides. The Hebrew phrase considers the chick as resting secure **within** this refuge, and not as merely lying **under** a roof which protects it only from above.

The waters which our translators describe as **under** the earth are simply bodies of water, each of which is enclosed **within** the cup formed by the surrounding land; for the Hebrews knew nothing of the ocean, and all the bodies of water with which they were acquainted were thus practically encircled.

The use of the preposition “**under**” in an English translation of the passages we are considering is therefore absolutely unwarranted. If the following noun is of such a nature that “**in**” or “**within**” can properly be used before it, that is the rendering which the Hebrew

"Be" should here be given. If not, our word "with" will almost certainly express the true relation, as is shown by its occurrence in phrases translated "With an awl;" "with the ax;" "with the ox-goad;" "with the mattock," etc., etc.

MeGeRaH, the remaining portion of the compound in question, occurs elsewhere only in First Kings vii, 9; where the connection shows it to be the name of some kind of a tool employed for cutting or dressing stone.

"All these [buildings erected by Solomon] were of costly stone, even of hewn stone according to measure, GaRaR-ed with a MeGeRah"—not under a MeGeRaH, be it observed. It should also be noted that, if MeGeRaH meant a "saw," and if the writer of Second Samuel intended to state that the people were sawed with saws, he would be almost certain to write, as in this last quoted passage, that they were GaRaRed with a MeGeRaH; in-

stead of using the verb SWuR; for Hebrew writers considered it a special beauty of expression, to employ in close connection a noun and a verb both derived from the same root.

The verb GaRaR, from the root of which the name of the tool was derived, occurs in only the following passages:

Lev. xi, 7: "The swine . . . cheweth not [or, bringeth not up] the cud."

Prov. xxi, 7: "The violence of the wicked shall **sweep** them away."

Jer. xxx, 23: "A **sweeping** tem-
pect."

Heb. i, 15: "He **sweepeth** them up in his net."

The kindred verb GaRaH means "to stir up," and the noun GeRaH is used to describe the "cud" of a ruminating animal.

Another word which is apparently cognate is found in its Hebrew use only in Isaiah xxvii, 9: "He makes all the stones of the al-

tar as GIR stones which are shattered." As the same word appears in the Chaldaic text of Daniel v, 5, and there means "plaster," our translators have rendered it "chalk" in their version of the former passage; but Isaiah apparently alluded to the small chips or dust produced by dressing stone.

In Exodus xx, 25, the command was given: "If an altar of stones thou make for Me, thou shalt not build such of hewn stone; for thy sword hast thou waved over it and thou hast polluted it." Isaiah indicated the complete profanation of the altars erected to idols, by saying that their stones should not only suffer the pollution of being cut by tools, but that, instead of consisting of the hewn stones so cut into shape, they should rather resemble a heap of the worthless fragments, chips and dust resulting from that process.

Returning now to the word MeGeRaH, we may regard it as the

name of some tool or implement used for cutting or dressing stone by a *sweeping* motion, and producing small chips or dust. A stone-saw seems to answer this description; and the term may therefore be translated accordingly; but it does not necessarily follow that the word is in any way applicable to a **wood-saw**. The latter has **teeth** by means of which its cutting is done; but the former consists merely of a thin strip of metal, held in place by a suitable frame, and rubbed back and forth over the stone; thus grinding its way in by the attrition of sand placed beneath its smooth edge; it never has teeth; for, if it were furnished with them, they would be quickly dulled and ground down. The resemblance between the two tools is therefore merely superficial, and the fact that both are given the same name in the English language does not justify an assumption that a similar confusion occurs in the Hebrew; while it

is self-evident that even the cruel imagination of the most depraved of mankind could hardly conceive the absurd idea of employing the smooth-edged stone-saw for the purpose of cutting up, or mangling, living human beings.

Although the noun MeGeRaH is in the singular number, our translators have given it the plural rendering "saws." Some little excuse for this may be found in the fact that both in Hebrew and in English the singular is sometimes used in an abstract way, as a general expression covering all or a large number of things of the kind in question; and that the Hebrews carried this practice much farther than do we. Thus a house built of many stones is described in both languages as built of stone; but the Hebrew went further, and used such phrases as: "All the people shall stone him with stone," and "Every one could sling stone at an hair-breadth, and not miss." One more example will

suffice: Hosea (iv, 13) says of the people of Israel, "They burn incense upon the hills, **under** ['Ta-ChaTh,' not 'Be'] oak and poplar and terebinth." This is sufficiently good English; of a poetic rather than a prosaic kind; yet our translators clearly expressed the meaning by using the plural number when describing the three varieties of trees.

The Hebrew writers, however, did not mix the singular and plural numbers indiscriminately. If, in the last-mentioned passage, the word "oak" was in the singular number in the original text, while "poplars" and "terebinths" were mentioned in the plural, the true meaning would not be expressed by giving the word "oak" the plural form. Now in the passage under consideration the word MeGeRaH, "stone-saw," is singular, while the following nouns, translated "harrows" and "axes" are plural. It is, therefore evident that MeGeRaH

should not be given a plural rendering; but should be translated either "a stone-saw," or else should be given our best approximation to an abstract rendering by using the phrase, "the stone-saw" as its equivalent.

This brings us to the second word in which there is a difference of one letter in the Hebrew text between the account in Second Samuel and that in First Chronicles. The latter gives as the third article that is mentioned MeGeRaH-s—in the plural number—precisely the same word as that used—in the singular number—to describe its first mentioned article.

Where MeGeRaH occurs in the singular number all our translators concur in rendering it "saws;" but, where precisely the same word is found in the plural number, the same remarkable unanimity is exhibited in translating it "axes." Most wonderful transformation! One stone-saw is "saws;" but plac-

ing another stone-saw beside it causes them both to become "axes"!

Turning now to Second Samuel, we find that in the corresponding passage it has the word MaGZe-RaH-s instead of MeGeRaH-s. The difference in the first vowel is merely a matter of the Rabbis' pointing: excepting this, the only difference consists in the insertion or omission of the letter Z. As already explained, the two passages must have read alike in the original text. When considering the question as to which one of the two has correctly preserved that text for us, we can hardly resist the conclusion that the writer would not be likely to mention the stone-saw twice; first in the singular number and then, almost immediately afterward, in the plural. The assumption therefore seems reasonable that the text of Second Samuel is correct, and that the error in First Chronicles is attributable to the accidental resemblance of the two words.

Yet we are not by any means upon firm ground, for the MaGZe-RaH is not mentioned elsewhere in the Bible, and there is no tool to which the speakers of any Semitic language now give any similar name. On the other hand, however, the word seems regularly derived from the root GaZaR, "to cut off," "to cut in two," or "to cut down," which is neither "obsolete" nor uncertain in meaning. That the tool in question was not an axe, properly so called, seems clear; since this is mentioned four times as a GaRZeN: from First Kings vi, 7, it may be inferred, however, that this last-mentioned name was also given to some tool used for working stone—possibly a pick-axe—and this inference is confirmed by the ancient Hebrew inscription in the tunnel connecting the Fountain of the Virgin, near Jerusalem, with the Pool of Siloam. This reads, in part: "Now this is the history of the excavation. While the excavators

were still lifting up the GaRZeN, each toward his neighbor," etc., etc.

QaRDoM, which appears in four other passages with the English rendering "ax," is substantially the same word as the Arabic QaDDuM, a "hatchet;" and the inference is therefore reasonable that the Hebrew term also had the same meaning. Three other Hebrew words have also sometimes been rendered "ax;" CheReB, a sword; KaShiL, a chisel; and MaGhaTzaD, apparently a general term for a tool of almost any kind.

All that can properly be said regarding the MaGZeRaH is that it was made of iron, and that it appears to have been a tool for cutting stone "off" or cutting it "in two;" in the absence of further information, it may perhaps be considered a species of cold-chisel.

We may now turn back to the second articles or tools that are mentioned, the ChaRITz [plural]; which our translators have called

"harrows." First of all it may be said that, whatever these may have been, they certainly were not harrows; for there is no reason to think that the Hebrews ever harrowed their ploughed ground before sowing it; after the seed was sown upon the surface they used some form of light harrow to cover it with earth, usually merely a thorn-bush or the branch of a tree. Their threshing-sledge, however, was a heavy wooden drag, weighted with large stones, or ridden upon by the driver; its underside was frequently provided with projecting teeth, which, in the earlier days, consisted of broken pieces of pottery or small blocks of basalt, about the size of a walnut, securely fastened in holes in the bottom of the drag, and protruding beneath it for a small distance. This was called a ChaRUTz; but, although this is much like ChaRITz, and seems to be derived from the same root, the two words are not really identical, and it is not

safe to assume that the articles to which these two different names were given were really the same thing.

Job (xli, 30) referring to the leviathan, or crocodile, says:

“His underparts are sharp pot-sherds:

He spreads a threshing-sledge upon the mire.”

Isaiah xli, 15: “Behold, I will make thee a new threshing-sledge; a MORaG having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff.”

MORaG was therefore the name of some form of threshing-sledge; and this was the term applied to the implements used by Araunah (or Ornan) the Jebusite, upon his threshing floor on the summit of Mount Moriah, the site of the future temple. In later times this appellation seems to have supplanted ChaRUTz; for the Chaldaic targum employs MURGI to translate the

Hebrew ChaRiTzI. The words of Amos (i,3): "They have threshed Gilead with ChaRuTzOTH (threshing-sledges) of iron," show that in his days metallic teeth had in some cases been substituted for the pieces of pottery or basalt formerly employed. In the days of Saul, however, "there was no smith found throughout all the land of Israel," and the people were compelled to go down to the Philistines when their tools needed more thorough sharpening than could be given them with a file. It therefore does not seem probable that only a few years later iron had become so common as to replace basalt and pottery for the teeth of threshing-sledges.

All things considered, there is but slight ground for thinking that the ChaRITz, mentioned in connection with stone-dressing tools, was identical with the ChaRUTz or threshing-sledge; and the improbability is increased by the fact that, in the only other Biblical passage in

which the term occurs, it seems to denote a cheese. First Samuel xvii, 18: "These ten ChaRiTzI of milk thou shalt carry unto the SaR of their thousand."

Whatever may be the real meaning of the word, it appears reasonably certain that it is the term which the Syriac and Arabic translators understood to mean "chains;" for it seems closely akin to CHARUZ, to which our King James' translators gave that rendering in Canticles i, 10; the only passage in which the word occurs:

"Thy cheeks are comely with rows of jewels; thy neck with chains [of gold]." For this the revisers substitute:

"Thy cheeks are comely with plaits [of hair];
Thy neck with strings of jewels."

The correct rendering of the whole passage is:

"To my mare of the chariots of Pharaoh
Have I likened thee, my mate.

Adorned are thy cheeks with
braids;

Thy neck with ChaRUZ-IM.

Braids of gold will we make for
thee

With spangles of silver."

The ChaRUZ-IM here mentioned (in the plural number) seem clearly to have been some kind of ornamental attachments for the collars worn by chariot-horses: just as the bride's braided hair, hanging down her cheeks, resembled the locks plaited from the mane of these pampered steeds, so did the ornaments about her neck look like those attached to the collars of the horses. Chains they may have been; but "strings of jewels" the chariot steeds certainly did not wear. This, however, does not enable us to determine the true nature of the ChaRiTzI of iron mentioned in the passages that we have been considering.

Gesenius states that the word is derived from a root occurring also in

Arabic and Syriac and meaning "to puncture," "to bore"—by means of a sharp-pointed tool. Notwithstanding the fact that there is a great difference between a sharp edge and a sharp point, he goes on to explain that the ChaRITz of milk was so called because a flat cheese has the appearance of a slice. Although unable to accept this last explanation, we may, in the absence of more satisfactory information, define the ChaRITz of iron as a pointed tool; and thus reach the following statement, as the best practicable translation of the first part of the account in regard to the action of David after the capture of Rabbah:

"And the populace which was therein he brought forth, and set in order with the stone-saw, and with pointed tools of iron and with cold chisels of iron."

We can not be certain as to the exact nature of the tools which the captives were detailed to use; but

we may be **sure** that the meaning of the original statement was **not** that David **cut** his prisoners with saws, or put them **under** harrows of iron, or **sawed** them with axes; but that he set them to work with various tools, some (and probably all) of which were used for dressing stone.

CHAPTER X.

Justice to David

A clue to the nature of the work to which David assigned the Ammonites whom he had captured at Rabbah may, perhaps, be found in the statement, that the temple "was built of stone made ready at the quarry," and in the further information, that at least a large part of this preparation was performed under the supervision of David:

I Chron. xxii, 14-15: "I have prepared for the house of the Lord . . . timber . . and stone . . and thou mayest add thereto. Moreover there are workmen with thee in abundance, hewers and workers of stone and timber."

Where did these workmen "in abundance" come from?

Is it not probable that they were David's captives?

We are told in Deuteronomy xxix, 2, that even in the wilderness the Israelites had strangers in their camp; hewers of wood and drawers of water. In Joshua ix, 27, we are given the additional information, that the inhabitants of Gilead, who by deceit had induced the children of Israel to enter into a covenant with them, were made "hewers of wood and drawers of water for the congregation, and for the altar of the Lord," and that this state of affairs still continued at the time that the book was written.

The presence among the Israelites of bondmen, who performed their rough and heavy manual labor, had a profound influence upon the national character. In a slaveholding community no freeman is ever willing to do such work as is usually the task of bondmen; and

thus the Jewish people were educated to work as little as possible with their hands. Even down to this day, the heaviest tools that their poorest laborers are willing to employ are usually the needle and the pen. It is said in Palestine, that even the members of Jewish agricultural colonies are rarely willing to do such heavy work as ploughing; but that, notwithstanding their poverty, they are usually able to save money enough to hire some native Palestinian to do that work for them.

Very few Jews can be found cutting stone (other than precious stones) to-day; and the probability is strong, that in the days of David the Israelites had the same unwillingness to engage in heavy manual labor that they now have. There is, therefore, good reason to think, that the material for the temple was, to a large extent at least, prepared by the captives whom David had taken.

One additional passage still re-

mains for examination; the one which terminates the account in Second Samuel, which was not repeated in First Chronicles: "He made them pass along in [or into, or with] MaLKeN." With a slight change in the Rabbinical pointing, this might be translated: "He made them pass along with their women's King;" but it seems so clear that this is not what the writer meant—and therefore, that it is not what he wrote—that the Hebrew scholars have ventured to change the statement; not by altering the wording of the text, which has come down to them from their earliest manuscripts, but by appending a note: "For MaLKeN read MaLBeN." It happens that the characters for K and B are very much alike in the Chaldaic alphabet, which has been used for writing Hebrew since the Jews returned from Babylon to Jerusalem, and taking it for granted that a mistake of some kind has been made in copying the original text,

none at first sight seems more probable than this. All our translators, as well as those who prepared the Chaldaic, Greek and Latin versions, and the various translations into the modern languages of Europe, have, therefore, been governed accordingly.

But still the question remains as to what MaLBeN means. It is evidently a noun derived from the verb LaBeN "to make brick;" for the Semitic languages form nouns very freely by prefixing M with a suitable vowel to their various verbs. In round numbers Hebrew has some three hundred and seventy-five nouns of this kind, of which about one hundred and fifty express the abstract conception of the action indicated by the verb; some seventy-five are the names of places in some way connected with the action; about seventy-five more are the names of tools, implements, musical instruments, and articles of furniture or apparel; while the remain-

ing seventy-five are nouns furnishing either the subject of the verb or the object upon which its action is expended. So far as the general structure of the Hebrew language is concerned MaLBeN may therefore mean either the process of making brick, the place of brick, or some tool, implement or other contrivance used for making brick.

In order to bring the statement into general accord with the ferocity attributed to David in their renditions of the preceding account, the men who translated this passage into non-Semitic languages have almost universally rendered the word "brickkiln."

Positive proof of their error is found in the fact, that we have every reason to think that the Hebrews never had brickkilns. Scarcely anything is more indestructible than a burned brick; yet in all Palestine no article of this kind has ever been found, which could reasonably be attributed to an age earlier than that

of the Roman conquest of that country. In fact, the noun LeBeNaH is strictly applicable only to sun-dried tile or brick. The root LaBaN means "to be white." The moon, because of the whiteness of its light, was called LeBaNaH, and mount LeBaNON was so named from the snow sometimes to be seen upon its summit. Burned bricks are not white; and if it should be objected that sun-dried bricks are not of that color either, we must remember that, in order to prevent the walls constructed of them from being washed away by the rains, it was, and still is, the custom to give them a coating of plaster, of which the whiteness is frequently restored and enhanced by whitewashing. Burned bricks need no protection of this kind, and therefore are given none.

The only mention of burning brick that occurs in the Bible is to be found in the account of the building of the tower of Babel: "They

said, a man to his companion, 'Come! Let us make LeBaN-IM [sun-dried bricks] and burn them to a burning.' And the sun-dried bricks were to them for stones, and bitumen was to them for mortar." Here it is clear, that the use of bitumen for mortar was so strange to the Hebrews that it seemed to them worthy of special explanation; and the same thing is true in regard to the use of burned bricks, for which they did not possess as much as a name; so that the writer could not even mention them, otherwise than by describing the process of their manufacture.

In Syriac to-day the word LeB-NoTa, and in Arabic the term La-BiN or LiBiN, means "a brick or tile dried in the sun." The Assyrians applied their word LiBaN only to the same article; while they called burned brick AGURRI or AGURI. Either as indigenous to most Semitic languages, or else as a term borrowed from the Assyrians,

practically the same word is found in the Aramean and in the modern Arabic, in which it appears as *ajur*, *ujur*, or *ajira*. No trace of such a word is found in Hebrew, however; for the evident reason that the Jewish people never used burned bricks, and therefore neither borrowed nor coined a word to describe them.

The Palestinian mounds show that in ancient times sun-dried brick formed the principal building material for private houses; hewn stone being occasionally employed by a few of the most wealthy of the people; but burned bricks have never been found.

In Egypt also, sun-dried brick formed the material of nearly all secular buildings, and, in the earliest times, even of the royal tombs and pyramids. Owing to the small proportion of clay found in the alluvial deposits of the river Nile, this brick was weak and liable to crumble; stubble and straw were therefore mixed with the plastic material, as

described in the book of Exodus, for the purpose of binding it together and thus giving it additional strength: a custom that seems never to have prevailed outside of that land. It is evident that such brick were not intended to be burned.

The modern East still has a great liking for sunburned clay as a building material. The Moors carried its use to Spain, and the Spaniards to America, where "adobe" houses and walls, plastered and whitewashed, may still be seen in the districts first settled by that race.

But we have further proof that the Hebrew word MaLBeN does not mean a brickkiln; for it occurs in two other Biblical passages. Nahum iii, 14: "Water for a siege do thou draw for thyself. Strengthen the fortifications. Go into the mire and tread the clay. Make the MaLBeN strong [or, grasp the MaLBeN firmly]." In Jeremiah li, 12, we find the expression "Make the watch strong" (the same verb being

used in the same way as in this passage of Nahum's), which necessarily means to increase the number of men engaged in the watch. Nahum's exhortation may therefore mean to increase the force at work in the brickyard. In Gen. xxi, 18, Ps. xxxv, 2, and Prov. iv, 13, the same verb is used, however, with the meaning, "Grasp firmly;" as the Arabic word MaLBaN means a trough or mould for shaping bricks or tiles, its Hebrew equivalent may have had the same meaning, and thus the translation in brackets is reached. The Chaldaic, Arabic and Syriac versions are not of much assistance; for the former reads, "Fortify thy buildings;" the Arabic says, "Hold the sun-dried bricks," and the latter gives the exhortation, "Strengthen the MuLKNa [the promise, or the declaration]. The Septuagint and the Vulgate say, "Lay hold upon the brick." The only conclusion that can be reached seems to be,

that Nahum certainly did not mean, "Fortify the brickkiln."

Jeremiah xliii, 9-10 is more helpful: "Take in thy hand great stones, and thou shalt hide them in the clay in the MaLBeN, which is at the entrance of Pharaoh's house in Tahpanhes, before the eyes of the men of Judah; and thou shalt say unto them, 'Thus says Jehovah of Hosts, the God of Israel: Behold I will commission and I will take Nebuchadrezzar, the king of Babylon, My servant, and will set his throne upon these stones which I have hid; and he shall spread his gorgeous pavilion over them.'" The Chaldaic interpreters evidently read MeLT-BiNTH, "plaster of the building," instead of MaLBeN, for that is what their translation says. The Vulgate reads: "Hide them in the vault which is under the brick wall at the entrance of Pharaoh's house," and one Arabic version (which probably was translated from it rather than from the He-

brew text) coincides; while another reads: "Hide them in front of the door at the entrance of Pharaoh's house."

The Syriac reads: "Hide them in the clay in the MaLBeN [brickyard or brickmould—according to Walton's Latin translation, the *officina lateritia*, 'the brick workplace'] at the entrance of Pharaoh's house," and the Septuagint says: "Hide them in the *prothurois* at the entrance of Pharaoh's house;" the *prothuron* being the vestibule or fore-court, or the inclosed space between the entrance of a house and the street.

The Chaldaic and Latin versions, with the Arabic text which follows the latter, may be set aside as unquestionably erroneous; but the Greek, the Syriac and one of the Arabic versions, all agree that the stones were to be placed in the fore-court or inclosed space in front of the entrance, a place in which it would be very natural for Nebuchadrezzar, upon his arrival, to set

up his pavilion and establish his throne. It certainly can not be thought, either that Pharaoh would permit a brickkiln to be built just in front of the entrance to his palace, or that Nebuchadrezzar, would pitch his pavilion and set up his throne upon a brickkiln.

It appears, therefore, that the Hebrew word MaLBeN was used with the meaning "a place of brick," and that it might be applied to a yard enclosed by brick walls; although this does not exclude the possibility that it might also be applied to a brickyard, or even to a brickmould. We may be sure, however, that it was not used as the name of a brickkiln, or anything else which the Hebrews never possessed. If the Rabbis were correct in their conjecture, that their manuscripts are all wrong in their text of Second Samuel xii, 31, and that MaLBeN should be substituted for MaLK_EN, then the passage would evidently mean, that David caused

some of his captives to pass into a brickyard and go to work making sun-dried brick.

It is not at all certain, however, that they guessed correctly. If any change is to be made, it seems much more probable than M should be substituted for the final N. Possibly the original text had some reference to the god "MiLKoM the abomination of the Ammonites," or it may be that either this god, or the king of the Ammonites, as the recognized head of the nation, was given the official title MaLKoM, as is indicated by the revisers' translation of Jeremiah xlix, 3: "Cry, ye daughters of Rabbah; gird you with sackcloth: lament, and run to and fro among the fences; for Malcom [or, their king] shall go into captivity, his priest and his princes together."

It seems more probable, however, that the last word of the clause that we have been considering should be read MaLKoM, "their king;" so

that the whole clause should be translated: "And he caused them to pass along [i. e., to migrate] with their king." The verb *GhaBaR* in its causative form, as here used, is translated in Genesis xlvii, 21, "to remove;" "As for the people, he removed them to the cities." It was undoubtedly in recognition of this power of the verb, that the Syriac translators, after saying that **he did not kill a man of them**, continued: "But he removed them;" and then added the explanatory note: "And made them dwell in the towns of the land of Israel."

Additional confirmation of the statement, that David did not massacre the inhabitants of the city of Rabbah, may be found in the fact that it soon afterward regained its former importance; its people capturing the territory of Gad, and exulting over the downfall of God's chosen race; thus bringing upon themselves the denunciations of Amos [i, 13-15], Zephaniah [ii, 89],

Jeremiah [xlix, 2-5] and Ezekiel [xxi, 20, 28 and xxv, 5].

How then, it may be asked, did the Jewish translators into Greek and Chaldaic come to make so serious a blunder? Two causes evidently worked together to produce this result.

First: They had forgotten the force of the verb SWuR, and had no clue to its true meaning; while they had also forgotten that the word for a saw, occurring in Isaiah x, 15, should be pronounced MaShWoR and not MaSsWoR. They were thus led to the unhappy conjecture, that the two words were connected, and hence reasoned that the verb might mean "to saw;" regardless of the fact that they knew that it did not have that meaning anywhere else that it occurred.

Second: Their nation, once so powerful among its neighbors, had been brought low; yet it was the delight of the Israelites to remember their former glory under king

David. When translating their Sacred Scriptures for the Egyptian monarch, they took every opportunity to emphasize and magnify their people's earlier importance; and to this fact may be attributed the origin of a number of serious errors now found in our current translations of the Old Testament.

It was the practice of foreign sovereigns; notably of the kings of Assyria; to glory not only in their conquests, but also in the barbarity with which these were accompanied. Thus Tiglath-pileser boasted: "I cut off their heads, and piled them up outside their cities like heaps of grain." Ashur-nasir-pal recorded the following horrible cruelties among his own boastful inscriptions: "I took many alive, and the rest I burned with fire. I set a pile of heads over against the city gate, and I impaled seven hundred men on stakes." . . . "Two hundred men I captured alive, and cut off their hands; I flayed the governor,

and spread his skin upon the city wall." . . "I built a pillar over against the city gate, and I flayed all the chief men who had revolted, and I covered the pillar with their skins; some I walled up within the pillar, and others I fixed to stakes round about the pillar." . . "From some I cut off their hands and their fingers, and from others I cut off their noses and their ears, and the eyes of many men I put out." . . "Their young men and maidens I burned in the fire;" and so on, **ad nauseam**.

It remained for the Jewish translators, however, in their desire to magnify the greatness of their sovereign, to invent for him the glory of sawing his captives with axes, and driving threshing-sledges around over them, and utilizing brickkilns as a means of burning them up. In this flight of fancy they excelled the most barbarous devices of the cruelest of heathen monarchs. The fiendish chuckle of

the Vulgate is almost inimitable. **Dissecarentur et contererentur**, it says: "They were cut up and ground up."

Let us thank God, that this is but a hideous dream of the perverted imagination of erring men; and that the statement which our Heavenly Father gave to mankind was, in substance:

"And the populace which was therein he brought forth and set in order with the stone-saw, and with pointed tools of iron, and with cold-chisels of iron; and he caused them to migrate, with their king."

The correction of our translation of this passage, as heretofore accepted, is due to the honor of our God, and in a minor degree is also an act of justice to David.

EPILOGUE

The fifth verse of the ninety-second psalm, when so translated as to preserve its full force, reads: "How perfect are Thy works, O Lord! Deeply covered are Thy purposes." While our ears ring with the noise of the adherents of German infidelity, shouting in shrill chorus the praises of their own surpassing scholarship, we may remember that

IT IS WRITTEN:

"I will destroy the wisdom of the wise, and the sagacity of the sages will I set aside. Where is the wise? Where is the professor? Where is the questioner of this age? Has not God made foolish the wisdom of the world? Because the foolish thing of God is wiser than men; and the strengthless thing of God is stronger than men."

Within the last score of years the spade has uncovered numerous buried proofs of the truthfulness of God's Word, in regard to matters as to which it had been impugned.

An attempt has been made herein to show that it is not by earth alone that such proofs have been covered; but that they are to be found beneath the surface of the wording of God's message to mankind. The first effort of a feeble hand exposes them crowded thickly together in a little group of words springing from a single root—proofs clear and positive that the fundamental assumptions of modern skepticism are wholly false. A vast field still remains unexplored, for similar researches hereafter, if any think that further demonstration of the truth of the Scriptures is needed.

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